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The B O O K of
COMMON PRAYER,
And ADMINISTRATION of the
S A C R A M E N T S,
AND OTHER
Rites and Ceremonies of the Church,
According to the USE of
The Church of England :
Together with the
P S A L T E R or P S A L M S
O F
D A V I D,
Pointed as they are to be sung or said in Churches ;
And the FORM or MANNER
Of Making, Ordaining, and Consecrating
O F
B I S H O P S, P R I E S T S, and D E A C O N S.

O X F O R D,

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CUM PRIVILEGIO.

Benton 6.28.

Ext. April 9, 1935

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An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments.

PRIMO ELIZABETHÆ.

WHERE at the death of our late Sovereign Lord King *Edward* the Sixth, there remained one uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set forth in one Book, intituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites in the Church of England*, Authorized by Act of Parliament, holden in the fifth and sixth years of our said late Sovereign Lord King *Edward* the Sixth, intituled, *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments*; The which was repealed, and taken away by Act of Parliament, in the first Year of the Reign of our late Sovereign Lady Queen *Mary*, to the great decay of the due honour of God, and discomfort to the Professors of the Truth of Christ's religion.

Be it therefore enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites and Ceremonies contained or appointed in or by the said Book, shall be void and of none effect, from and after the Feast

of the Nativity of *S. John Baptist* next coming: and that the said Book with the Order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the alterations and additions therein added and appointed by this Statute, shall stand, and be, from and after the said Feast of the Nativity of *St. John Baptist*, in full force and effect, according to the tenor and effect of this Statute: Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

And further be it Enacted by the Queen's Highness, with the assent of the Lords and Commons, in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers in any Cathedral, or Parish Church, or other place within this Realm of *England, Wales*, and the Marches of the same, or other the Queen's Dominions, shall from and after the Feast of the Nativity of *St. John Baptist* next coming, be bounden to say and use the Matins, Evensong, Celebration of the Lord's Supper, and Administration of each of the Sacraments, and all their common and open Prayer, in such order and form as is mentioned in the said Book, so Authorized by Parliament in the said

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fifth and sixth Years of the Reign of King Edward the Sixth; with one alteration, or addition of certain Lessons to be used on every Sunday in the Year, and the Form of the Litany altered and corrected, and two Sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer mentioned in the said Book, or minister the Sacraments, from and after the feast of the Nativity of St. *John Baptist* next coming, refuse to use the said Common Prayer, or to minister the Sacraments in such Cathedral or Parish-Church, or other places as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book; or shall wilfully, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or Manner of celebrating of the Lord's Supper openly or privily, or Matins, Evensong, Administration of the Sacraments, or other open Prayers, than is mentioned and set forth in the said Book, [*open Prayer in and throughout this Act, is meant that Prayer which is for others to come unto or hear, either in Common Churches or Private Chapels, or Oratories, commonly called the Service of the Church*] or shall preach, declare or speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact, shall lose and forfeit to the Queen's Highness, her Heirs and Successors, for his first Offence, the profit of all his Spiritual Benefices, or Promotions, coming or arising in one whole Year next after his Conviction: And also that the Person so convicted, shall for the same Offence suffer Imprisonment by the space of six Months, without Bail or Mainprize. And if any such Person, once convicted of any Offence concerning the Premises, shall after his first conviction afterwards offend, and be thereof in form aforesaid lawfully convicted; That then the same Person shall for his second offence suffer Imprisonment by the space of one whole Year, and also shall therefore be deprived, *ipso facto*, of all his Spiritual Promotions, and, That it shall be lawful to all Patrons, or Donors of all and singular the same Spiritual Promotions, or of any of them to present or collate to the same, as though the Person or Persons so offending were dead. And that if any such Person or Persons, after he shall be twice convicted in form aforesaid, shall offend against any of the Premises the third time, and shall be thereof in form aforesaid lawfully con-

vinced; That then the Person so offending, and convicted the third time, shall be deprived, *ipso facto*, of all his Spiritual Promotions, and also shall suffer imprisonment during his life. And if the Person that shall offend, and be convicted in form aforesaid, concerning any of the Premises, shall not be beneficed nor have any Spiritual Promotion, that then the same Person so offending and convicted, shall for the first offence suffer imprisonment during one whole Year next after his said Conviction, without Bail or Mainprize. And if any such Person, not having any spiritual Promotion, after his first Conviction shall afterwards offend in any thing concerning the Premises, and shall in form aforesaid be thereof lawfully convicted, that then the same Person shall for his second Offence suffer imprisonment during his Life.

And it is Ordained and Enacted by the Authority aforesaid, That if any Person or Persons whatsoever, after the said Feast of the Nativity of St. *John Baptist* next coming, shall in any Enterludes, Plays, Songs, Rhimes, or by other open Words, declare or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof: or shall by open fact, deed, or by open threatenings, compel or cause, or otherwise procure or maintain any Parson, Vicar, or other Minister in any Cathedral or Parish-Church, or in Chapel, or in any other place, to sing or say any common or open Prayer, or to minister any Sacrament otherwise, or in any other manner and form than is mentioned in the said Book; or that by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister, in any Cathedral or Parish-Church, Chapel, or any other place, to sing or say common and open Prayer, or to minister the Sacraments, or any of them, in such manner and form, as is mentioned in the said Book; that then every such Person, being thereof lawfully convicted, in form aforesaid, shall forfeit to the Queen our Sovereign Lady, her Heirs and Successors, for the first Offence an hundred marks. And if any Person or Persons, being once convicted of any such Offence, afterwards offend against any of the last recited Offences, and shall in form aforesaid be thereof lawfully convicted; that the same Person so offending, and convicted, shall for the second Offence forfeit to the Queen our Sovereign Lady, her Heirs and Successors, four hundred Marks. And if any Person, after he in form aforesaid shall have been twice convicted of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form aforesaid lawfully convicted, that then every Person so offending and convicted, shall for his third offence, forfeit to our Sovereign Lady

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Lady the Queen, all his Goods and Chattels, and shall suffer Imprisonment during his Life. And if any Person or Persons, that for his first offence concerning the premisses, shall be convicted in form aforesaid, do not pay the Sum to be paid by virtue of his conviction, in such manner and form, as the same ought to be paid, within six Weeks next after his Conviction; That then every Person so convicted, and so not paying the same, shall for the same first offence, instead of the said Sum, suffer Imprisonment by the space of six Months, without Bail or Mainprise. And if any Person or Persons, that for his second offence concerning the Premises, shall be convicted in form aforesaid, do not pay the said Sum to be paid by virtue of his Conviction and this Estatute, in such manner and form as the same ought to be paid, within six Weeks next after his said second Conviction; That then every Person so convicted, and not paying the same, shall for the same second Offence, instead of the said Sum, suffer Imprisonment during twelve Months, without Bail or Mainprise. And that from and after the said Feast of the Nativity of St. *John Baptist* next coming, all and every Person and Persons inhabiting within this Realm, or any other the Queen's Majesty's Dominions, shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves, to resort to their Parish-Church or Chapel accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer, and such Service of God shall be used in such time of let upon every Sunday, and other days ordained and used to be kept as Holy-days, and then and there to abide orderly and soberly, during the time of Common Prayer, Preaching, or other Service of God there to be used, and ministered; upon pain of Punishment by the Censures of the Church, and also upon pain that ever Person so offending, shall forfeit for every such Offence, twelve Pence, to be levied by the Church-wardens of the Parish where such Offence shall be done, to the use of the Poor of the same Parish, of the Goods, Lands and Tenements of such Offender, by way of Distress.

And for the due execution hereof, the Queen's most excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, do in God's name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Dioceses and Charges, as they will answer before God, for such evils and plagues wherewith Almighty God may justly punish his people for neglecting this good and wholesome law. And

for their Authority in this behalf, be it further Enacted by the Authority aforesaid, That all and singular the said Archbishops, Bishops, and other their Officers exercising Ecclesiastical Jurisdiction, as well in place exempt as not exempt, within their Dioceses, shall have full Power and Authority by this Act, to reform, correct and punish by Censures of the Church, all and singular Persons which shall offend within any of their Jurisdictions, or Dioceses, after the said Feast of the Nativity of St. *John Baptist* next coming, against this Act and Statute; any other Law, Statute, Privilege, Liberty or Provision hertofore made, had or suffered to the contrary notwithstanding.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justice of Assize, shall have full Power and Authority in every of their open and general Sessions, to enquire, hear and determine all and all manner of Offences, that shall be committed or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make Process for the execution of the same, as they may do against any Person being indicted before them of Trespas, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop, shall or may at all time and times, at his liberty and pleasure, join and associate himself by virtue of this Act, to the said Justices of Oyer and Determiner, or to the said Justices of Assize, at every of the said open and general Sessions to be holden in any place within his Diocese, for and to the enquiry, hearing, and determining of the Offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Services, shall at the Costs and Charges of the Parishioners of every Parish and Cathedral Church, be attained and gotten before the said Feast of the Nativity of St. *John Baptist* next following, and that all such Parishes and Cathedral Churches, or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of St. *John Baptist*, shall within three Weeks next after the said Books so attained and gotten, use the said Service, and put the same in use according to this Act.

And be it further Enacted by the Authority aforesaid, That no Person or Persons shall be at any time hereafter impeached, or otherwise molested of, or for any the Offences above mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending, be thereof indicted at the next general Sessions, to be holden before any such Justices of Oyer and Determiner,

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Determiner, or Justices of Assize, next after any Offence committed or done contrary to the tenor of this Act.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third Offence above mentioned, shall be tried by their Peers.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, That the Mayor of *London*, and all other Mayors, Bayliffs, and all other Head-Officers of all and singular Cities, Boroughs, and Towns-Corporate within this Realm, *Wales*, and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full Power and Authority by virtue of this Act, to enquire, hear and determine the Offences aforesaid, and every of them, yearly within fifteen Days after the Feast of *Easter* and *St. Michael* the Archangel, in like manner and form as Justices of Assize and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical Jurisdiction, shall have full Power and Authority, by virtue of this Act, as well to enquire in their Visitation, Synods, and elsewhere within their jurisdiction, at any other time and place, to take Accusations and Informations of all and every the things above mentioned, done, committed, or perpetrated, within the limits of their Jurisdictions, and Authority, and to punish the same by Admonition, Excommunication, Sequestration or Deprivation, and other Censures and Process, in like form, as heretofore hath been used in like Cases by the Queen's Ecclesiastical Laws.

Provided always, and be it Enacted, That whatsoever Person offending in the Premises, shall for their offences, first receive punishment of the Ordinary, having a Testimonial thereof under the said Ordinary's Seal, shall not for the same Offence afterwards be convicted before the Justices: And likewise receiving for the said Offence, Punishment first by the Justices, shall not for the same Offence afterwards receive Punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it Enacted, That such Ornaments of the Church and of the Ministers thereof, shall be retained, and be used, as was in this Church of *England*, by Authority of Parliament, in the second Year of the Reign of King *Edward* the Sixth, until other Order shall be therein taken by the Authority of the Queen's Majesty, with the Advice of her Commissioners appointed and authorized under the Great Seal of *England* for Causes Ecclesiastical, or of the Metropolitan of this Realm. And also, that if there shall happen any Contempt or Irreverence to be used in the Ceremonies or Rites of the Church, by the misusing of the Orders appointed in this Book, the Queen's Majesty may, by the like advice of the said Commissioners or Metropolitan ordain and publish such further Ceremonies or Rites as may be most for the advancement of God's Glory, the edifying of his Church, and the due reverence of Christ's holy Mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes and Ordinances, wherein or whereby any other Service, Administration of Sacraments, or Common Prayer, is limited, established, or set forth to be used within this Realm, or any other the Queen's Dominions or Countries, shall from henceforth be utterly void and of none effect.

An Act for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of England.

XIV. C A R O L I II.

WHereas in the first Year of the late Queen *Elizabeth*, there was one Uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies of the Church of *England* (agreeable to the Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, intituled, *The Book of Common Prayer and Administration of Sacraments, and*

other Rites and Ceremonies in the Church of England, and enjoined to be used by Act of Parliament, holden in the said first Year of the said late Queen, intituled, *An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments*, very comfortable to all good people desirous to live in Christian Conversation, and most profitable to the Estate of this Realm, upon the which the Mercy, Fa-

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your and Blessing of Almighty God is in no wise so readily and plentifully poured, as by Common Prayers, due using of the Sacraments, and often preaching of the Gospel, with devotion of the hearers: And yet this notwithstanding, a great number of People in divers parts of this Realm, following their own sensuality, and living without knowledge and due fear of God, do wilfully and schismatically abstain and refuse to come to their Parish-Churches, and other publick places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundays, and other days ordained and appointed to be kept and observed as Holy-days: And whereas by the great and scandalous neglect of Ministers in using the said Order or Liturgy so set forth and enjoined, as aforesaid, great mischiefs and inconveniences, during the time of the late unhappy troubles, have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and Scandal of the Reformed Religion of the Church of *England*, and to the hazard of many Souls: For prevention whereof in time to come, for settling the peace of the Church, and for allaying the present distempers, which the indisposition of the time hath contracted, The King's Majesty (according to his Declaration of the five and twentieth of *October*, One thousand six hundred and sixty) granted his Commission under the Great Seal of *England*, to several Bishops, and other Divines, to review the Book of Common Prayer, and to prepare such Alteration and Additions as they thought fit to offer: And afterwards the Convocations of both the Provinces of *Canterbury* and *York*, being by His Majesty called and assembled, (and now sitting) His Majesty hath been pleased to authorize and require the President of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and Manner of the Making and Consecrating of Bishops, Priests and Deacons: And that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; and should exhibit and present the same to His Majesty in writing, for his further allowance or Confirmation: Since which time, upon full and mature deliberation, they the said Presidents, Bishops and Clergy of both Provinces, have accordingly reviewed the said Books, and have made some Alterations which they think fit to be inserted to the same; and some additional Prayers to the said Book of Common Prayer, to be used upon proper and emergent occasions; and have exhibited and presented the

same unto His Majesty in writing, in one Book, intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England: together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form or Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons*: All which his Majesty having duly considered, hath fully approved and allowed the same, and recommended to this present Parliament, that the said Books of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests and Deacons, with the Alterations and Additions, which have been so made and presented to His Majesty by the said Convocations, be the Book, which shall be appointed to be used by all that officiate in all Cathedral and Collegiate Churches and Chapels, and in all Chapels of Colleges and Halls in both the Universities, and the Colleges of *Eaton* and *Winchester*, and in all Parish Churches and Chapels, within the kingdom of *England*, Dominion of *Wales*, and town of *Berwick upon Tweed*, and by all that Make or Consecrate Bishops, Priests or Deacons, in any of the said places, under such Sanctions and Penalties as the Houses of Parliament shall think fit: Now in regard that nothing conduceth more to the settling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, than an universal agreement in the Publick Worship of Almighty God; and to the intent that every Person within this Realm, may certainly know the rule, to which he is to conform in Publick Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of *England*, and the manner how, and by whom, Bishops, Priests and Deacons are, and ought to be made, Ordained and Consecrated;

Be it Enacted by the King's Most Excellent Majesty, by the advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate or Parish-Church or Chapel, or other place of Publick Worship within this Realm of *England*, Dominion of *Wales*, and Town of *Berwick upon Tweed*, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick and Common Prayer, in such order and form as is mentioned in the said Book annexed and joined in this present Act, and intituled, *The Book of Common Prayer, and Administration of the Sacraments,*

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Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England: together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons: And that the Morning and Evening Prayers therein contained, shall upon every Lord's-day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate, in every Church, Chapel, or other place of Publick Worship within this Realm of *England*, and places aforesaid.

And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily effected; Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath, and enjoyeth any Ecclesiastical Benefice or Promotion, within this Realm of *England*, or places aforesaid, shall in the Church, Chapel or place of Publick Worship belonging to his said Benefice or Promotion, upon some Lord's Day before the Feast of *St. Bartholomew*, which shall be in the Year of our Lord God One thousand six hundred sixty and two, openly, publickly and solemnly read the Morning and Evening Prayer appointed to be read by, and according to the said Book of Common Prayer, at the times thereby appointed; and after such reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent and consent to the Use of all things in the said Book contained and prescribed, in these words and no other;

I *A. B.* Do hereby declare my unfeigned assent and consent to all and every thing contained and prescribed in and by the Book intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England: together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons.*

And that all and every such Person, who shall (without some lawful Impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such impediment) within one month after such impediment removed, shall, *ipso facto*, be deprived of all his Spiritual Promotions: And that from thenceforth it shall be lawful to and for all Patrons, and Donors of all and singular the said Spiritual Promotions, or of any of them, according to their respective Rights and Titles, to present or collate to the same as though

the person or persons so offending or neglecting were dead.

And be it further Enacted by the Authority aforesaid, That every Person who shall hereafter be presented or collated, or put into any Ecclesiastical Benefice or Promotion, within this Realm of *England*, and places aforesaid, shall in the Church, Chapel or place of Publick Worship, belonging to his said Benefice or Promotion, within two months next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lord's day, openly, publickly and solemnly, read the Morning and Evening Prayers, appointed to be read by, and according to the said Book of Common Prayer at the times thereby appointed; and after such reading thereof, shall openly and publickly, before the congregation there assembled, declare his unfeigned assent and consent to the use of all things therein contained and prescribed, according to the form before appointed: And that all and every such person, who shall (without some lawful Impediment to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, (or in case of such Impediment, within one month after such Impediment removed) shall, *ipso facto*, be deprived of all his said Ecclesiastical Benefices and Promotions: And that from thenceforth it shall and may be lawful to, and for all Patrons and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them, according to their respective Rights and Titles, to Present or Collate to the same, as though the Person or Persons, so offending or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That in all places, where the proper Incumbent of any Parsonage, or Vicarage, or Benefice with cure doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawful Impediment to be allowed by the Ordinary of the place) shall once (at the least) in every month, openly and publickly read the Common Prayers and Service, in and by the said Book prescribed; and (if there be occasion) administer each of the Sacraments, and other Rites of the Church, in the Parish-Church or Chapel of or belonging to the same Parsonage, Vicarage, or Benefice, in such order, manner, and form, as in, and by the said Book is appointed, upon pain to forfeit the sum of five pounds to the use of the Poor of the Parish for every offence, upon conviction by confession, or proof of two credible witnesses upon Oath, before two Justices of the Peace of the County, City, or Town-Corporate where the offence shall be committed (which Oath the said Justices are hereby

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impowered to administer) and in default of payment within ten days, to be levied by distress and sale of the goods and chattels of the offender, by the Warrant of the said Justices, by the Churchwardens or Overseers of the Poor of the said Parish, rendering the surplussage to the party.

And it be further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of or in any College, Hall, House of Learning, or Hospital, and every publick Professor and Reader in either of the Universities, and in every College elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other Person in holy Orders, and every School-master keeping any publick or private School, and every Person instructing or teaching any Youth in any House or private Family, as a Tutor or School-master, who upon the first day of May, which shall be in the Year of our Lord God One thousand six hundred sixty-two, or at any time thereafter shall be Incumbent, or have possession of any Deanry, Canonry, Prebend, Masterhip, Headship, Fellowship, Professor's place, or Reader's place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curate's place, Lecture or School; or shall instruct or teach any Youth, as Tutor or School-master, shall before the Feast-day of Saint *Bartholomew*, which shall be in the Year of our Lord One Thousand six hundred sixty-two, or at or before his, or their respective admission, to be Incumbent, or have possession aforesaid, subscribe the Declaration or acknowledgement following, *scilicet*,

“ **I** *A. B.* Do declare, That it is not lawful upon
“ any pretence whatsoever to take arms a-
“ gainst the King; and that I do abhor that
“ traiterous Position of taking Arms by his Au-
“ thority against his Person, or against those that
“ are commissioned by him; and that I will con-
“ form to the Liturgy of the Church of *England*,
“ as it is now by Law established. And I do de-
“ clare, that I do hold there lies no obligation
“ upon me, or on any other person, from the
“ Oath commonly called *The Solemn League and*
“ *Covenant*, to endeavour any change, or altera-
“ tion of Government either in Church or State;
“ and that the same was in itself an unlawful
“ Oath, and imposed upon the Subjects of this
“ Realm against the known Laws and Liberties
“ of this Kingdom.”

Which said Declaration and Acknowledgement shall be subscribed by every of the said Masters, and other Heads, Fellows, Chaplains, and Tutors of or in any College, Hall, or House of Learn-

ing, and by every publick Professor and Reader in either of the Universities, before the Vice-Chancellor of the respective Universities for the time being, or his Deputy: And the said Declaration or Acknowledgement shall be subscribed before the respective Archbishop, Bishop, or Ordinary of the Diocese, by every other person hereby enjoined to subscribe the same; upon pain, that all and every of the persons aforesaid failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Masterhip, Headship, Fellowship, Professor's place, Reader's place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curate's place, Lecture and School, and shall be utterly disabled, and, *ipso facto*, deprived of the same: And that every such respective Deanry, Canonry, Prebend, Masterhip, Headship, Fellowship, Professor's place, Reader's place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curate's place, Lecture and School, shall be void, as if such person so failing were naturally dead.

And if any School-master, or other person, instructing or teaching Youth in any private House or Family, as a Tutor or School-master, shall instruct or teach any Youth, as a Tutor or School-master, before Licence obtained from his respective Archbishop, Bishop, or Ordinary of the Diocese, according to the Laws and Statutes of this Realm, (for which he shall pay twelve-pence only) and before such subscription and acknowledgement made, as aforesaid: Then every such School-master, and other, instructing and teaching, as aforesaid, shall for the first offence suffer three Months Imprisonment without Bail or Mainprize; and for every second, and other such offence, shall suffer three Months Imprisonment without Bail or Mainprize, and also forfeit to His Majesty the Sum of five pounds.

And after such subscription made, every such Parson, Vicar, Curate and Lecturer, shall procure a Certificate under the Hand and Seal of the respective Archbishop, Bishop, or Ordinary of the Diocese (who are hereby enjoined and required upon demand to make and deliver the same) and shall publicly and openly read the same, together with the Declaration or Acknowledgement aforesaid, upon some Lord's Day within three Months then next following, in his Parish-Church, where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that every person failing therein, shall lose such Parsonage, Vicarage, or Benefice, Curate's place, or Lecturer's place respectively, and shall be utterly disabled, and, *ipso facto*, deprived of the same; and that the said Parsonage, Vicarage, or Benefice, Curates place,

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or Lecturer's place, shall be void as if he was naturally dead.

Provided always, That from and after the twenty-fifth Day of *March*, which shall be in the Year of our Lord God One thousand six hundred eighty-two, there shall be omitted in the said Declaration, or Acknowledgement so to be subscribed and read, these words following, *scilicet* :

“ **A**ND I do declare, That I do hold there lies no Obligation upon me, or on any other person, from the Oath commonly called, *The Solemn League and Covenant*, to endeavour any change or alteration of Government either in Church or State; and that the same was in itself an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.”

So as none of the persons aforesaid, shall from thenceforth be at all obliged to subscribe or read that part of the said Declaration or Acknowledgement.

Provided always, and be it Enacted, That from and after the feast of *St. Bartholomew*, which shall be in the Year of our Lord One thousand six hundred sixty and two, no Person, who now is Incumbent, and in possession of any Parsonage, Vicarage or Benefice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the said Feast-day of *St. Bartholomew* be ordained Priest or Deacon, according to the Form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesiastical Promotion within this Kingdom of *England*, or the Dominion of *Wales*, or Town of *Berwick upon Tweed*; but shall be utterly disabled, and, *ipso facto*, deprived of the same; and all his Ecclesiastical Promotions shall be void, as if he was naturally dead.

And be it further Enacted by the Authority aforesaid, That no Person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to consecrate and administer the holy Sacrament of the Lord's Supper, before such time as he shall be ordained Priest, according to the form and manner in and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every Offence the sum of one hundred pounds; one moiety thereof to the King's Majesty, the other moiety thereof to be equally divided between the Poor of the Parish where the offence shall be committed, and such person or persons as shall sue for the same by Action of Debt, Bill, Plaint or Information, in any of his Majesty's Courts of

Record, wherein no Effoign, Protection, or Wager of Law shall be allowed, and to be disabled from taking, or being admitted into the Order of Priest, by the space of one whole Year then next following.

Provided, That the Penalties in this Act shall not extend to the Foreigners or Aliens of the Foreign Reformed Churches allowed, or to be allowed by the King's Majesty, his Heirs and Successors in *England*.

Provided always, That no Title to confer, or present by Lapse, shall accrue by any avoidance or deprivation *ipso facto* by virtue of this Statute, but after six months after notice of such avoidance or deprivation given by the Ordinary to the Patron, or such Sentence of deprivation openly and publickly read in the Parish-Church of the Benefice, Parsonage or Vicarage becoming void, or whereof the Incumbent shall be deprived by virtue of this Act.

And be it further Enacted by the Authority aforesaid, That no Form or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies, shall be openly used in any Church, Chapel, or other publick Place, of or in any College or Hall in either of the Universities, the Colleges of *Westminster*, *Winchester*, or *Eaton*; or any of them, other than what is prescribed, and appointed to be used in and by the said Book; and that the present Governor, or Head of every College and Hall in the said Universities, and of the said Colleges of *Westminster*, *Winchester*, and *Eaton*, within one Month after the Feast of *St. Bartholomew*, which shall be in the year of our Lord One Thousand six hundred sixty and two; and every Governor or Head of any of the said Colleges or Halls, hereafter to be elected or appointed, within one Month next after his Election or Collation, and Admission into the same Government or Headship, shall openly and publickly in the Church, Chapel, or other publick Place of the same College or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late Queen *Elizabeth*, and unto the said Book, and declare his unfeigned Assent and Consent unto, and Approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders in the said Book prescribed and contained, according to the Form aforesaid; and that all such Governors, or Heads of the said Colleges or Halls, or any of them, as are, or shall be in holy Orders, shall once (at least in every quarter of the year not having a lawful Impediment) openly and publickly read the

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the Morning Prayer, and Service in and by the said Book appointed to be read in the Church, Chapel, or other publick Place of the same College or Hall; upon pain to lose, and be suspended of and from all the Benefits and Profits belonging to the same Government or Headship, by the Space of six Months, by the Visitor or Visitors of the same College or Hall; and if any Governor or Head of any College or Hall, suspended for not subscribing unto the said Articles and Book, or for not reading of the Morning Prayer and Service, as aforesaid, shall not at, or before the end of six Months next after such Suspension, subscribe unto the said Articles and Book, and declare his Consent thereunto, as aforesaid, or read the Morning Prayer and Service, as aforesaid, then such Government or Headship shall be, *ipso facto*, void.

Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chapels or other publick Places of the respective Colleges and Halls in both the Universities, in the Colleges of *Westminster*, *Winchester*, and *Eaton*, and in the Convocations of the Clergies of either Province, in Latin; any thing in this Act contained to the contrary notwithstanding.

And be it further Enacted by the Authority aforesaid, That no Person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to preach as a Lecturer, or to preach, or read any Sermon or Lecture in any Church, Chapel, or other Place of publick Worship, within this Realm of *England*, or the Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, unless he be first approved, and thereunto licensed by the Archbishop of the Province, or Bishop of the Diocese, or (in case the See be void) by the Guardian of the Spiritualities, under his Seal; and shall in the presence of the same Archbishop, or Bishop, or Guardian, read the Nine and thirty Articles of Religion mentioned in the Statute of the Thirteenth year of the late Queen *Elizabeth*, with Declaration of his unfeigned Assent to the same; and that every person and persons, who now is, or hereafter shall be licensed, assigned, appointed, or received as a Lecturer, to preach upon any Day of the Week, in any Church, Chapel, or place of Publick Worship within this Realm of *England*, or places aforesaid, the first time he preacheth (before his Sermon) shall openly, publicly, and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, and then and there publicly and openly declare his Assent unto, and Approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies,

Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act; and also shall upon the first Lecture-day of every Month afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publicly, and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, at which the said Lecture or Sermon is to be preached, and after such Reading thereof, shall openly and publicly, before the Congregation there assembled, declare his unfeigned Assent and Consent unto, and Approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders, therein contained and prescribed, according to the Form aforesaid; and that all and every such Person or Persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to preach the said, or any other Lecture or Sermon in the said, or any other Church, Chapel or place of publick Worship, until such time as he and they shall openly, publicly and solemnly read the Common Prayers and Service appointed by the said Book, and conform in all points to the things therein appointed and prescribed, according to the purport, true intent, and meaning of this Act.

Provided always, That if the said Sermon or Lecture be to be preached or read in any Cathedral or Collegiate Church or Chapel, it shall be sufficient for the said Lecturer, openly at the time aforesaid, to declare his Assent and Consent to all things contained in the said Book, according to the Form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any Person, who is by this Act disabled to preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, preach any Sermon or Lecture; that then for every such offence, the Person and Persons so offending shall suffer three months Imprisonment in the Common Goal without Bail or Mainprize; and that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City or Town-Corporate within the same, upon Certificate from the Ordinary of the place made to him or them of the offence committed, shall and are hereby required to commit the person or persons so offending, to the Goal of the same County, City or Town-Corporate accordingly.

Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times when any Sermon or Lecture is to be preached, the Common Prayers and Service

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in and by the said Book appointed to be read for that time of the day, shall be openly, publicly and solemnly read by some Priest or Deacon, in the Church, Chapel or Place of Publick Worship where the said Sermon or Lecture is to be preached, before such Sermon or Lecture be preached; and the Lecturer then to preach shall be present at the reading thereof.

Provided nevertheless, That this Act shall not extend to the University-Churches in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is preached or read in the same Churches, or any of them, for, or as the publick University Sermon or Lecture; but that the same Sermons and Lectures may be preached or read in such sort and manner as the same have been heretofore preached or read; this Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

And be it further Enacted by the Authority aforesaid, That the several good Laws, and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer and Administration of the Sacraments, within this Realm of *England*; and places aforesaid, shall stand in full force and strength, to all intents and purposes whatsoever, for the establishing and confirming of the said Book, intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England: together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons*, herein before mentioned to be joined and annexed to this Act; and shall be applied, practised, and put in use for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

Provided always, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful Authority.

Provided also, and be it Enacted by the Authority aforesaid, That a true Printed Copy of the said Book, intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England: together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*, shall at the costs and charges

of the Parishioners of every Parish-Church and Chapelry, Cathedral Church, College and Hall, be attained and gotten before the Feast-day of *St. Bartholomew*, in the Year of our Lord One thousand six hundred sixty and two, upon pain of forfeiture of three pounds by the month, for so long time as they shall then after be unprovided thereof, by every Parish, or Chapelry, Cathedral Church, College and Hall, making default therein.

Provided always, and be it Enacted by the Authority aforesaid, That the Bishops of *Hereford*, *St. David's*, *Asaph*, *Bangor*, and *Landaff*, and their Successors, shall take such Order among themselves, for the souls health of the Flocks committed to their charge within *Wales*, that the Book hereunto annexed be truly and exactly translated into the *British* or *Welsh* Tongue; and that the same so translated, and being by them, or any three of them at the least, viewed, perused and allowed, be imprinted to such number at least, so that one of the said Books so translated and imprinted, may be had for every Cathedral, Collegiate and Parish-Church, and Chapel of Ease in the said respective Dioceses and places in *Wales*, where the *Welsh* is commonly spoken or used, before the first day of *May*, One thousand six hundred sixty-five; and that from and after the imprinting and publishing of the said Book so translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all *Wales* within the said Dioceses where the *Welsh* Tongue is commonly used, in the *British* or *Welsh* Tongue, in such manner and form as is prescribed according to the Book hereunto annexed to be used in the *English* Tongue, differing nothing in any Order or Form from the said *English* Book; for which Book so translated and imprinted, the Church-wardens of every of the said Parishes shall pay out of the Parish-Money in their hands for the use of the respective Churches, and be allowed the same on their Account; and that the said Bishops and their successors, or any three of them at the least, shall set and appoint the Price for which the said Book shall be sold: And one other Book of Common Prayer in the *English* Tongue, shall be bought and had in every Church throughout *Wales*, in which the Book of Common Prayer in *Welsh* is to be had by force of this Act, before the first day of *May*, One thousand six hundred sixty and four; and the same Book to remain in such convenient places, within the said Churches, that such as understand them may resort at all convenient times to read and peruse the same, and also such as do not understand the said language, may, by conferring both Tongues together, the sooner attain to the knowledge of the *English* Tongue; any thing in this Act to the contrary

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contrary notwithstanding: And until printed Copies of the said Book, so to be translated, may be had and provided, The Form of Common Prayer established by Parliament, before the making of this Act, shall be used as formerly in such parts of *Wales* where the *English* Tongue is not commonly understood.

And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed, may be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come; Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral or Collegiate Church within *England* and *Wales*, shall at their proper Costs and charges, before the twenty-fifth day of *December*, One thousand six hundred sixty-two, obtain under the Great Seal of *England*, a true and perfect printed Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors, kept and preserved in safety for ever, and to be also produced, and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required; and also there shall be delivered true and perfect Copies of this act, and of the same Book, into the respective Courts at *Westminster*, and into the Tower of *London*, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court as need shall require; which said Books, so to be exemplified under the Great Seal of *England*, shall be examined by such persons as the King's Majesty shall appoint, under the Great Seal of *England*, for that purpose, and shall be compared with the original Book hereunto annexed, and shall have power to correct and amend in writing any Error committed by the Printer in the printing of the same Book, or of any thing therein contained, and shall certify in writing under their Hands and Seals, or the Hands and Seals of any three of them, at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Books, and every one of them so exemplified under the Great Seal of *England*, as aforesaid, shall be deemed, taken, adjudged and expounded to be good and available in the Law, to all intents and purposes whatsoever, and shall be accounted as good Records as this Book itself hereunto annexed; any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Act, or any thing therein contained, shall not be prejudicial or hurtful unto the King's Professor of Law, within the University of *Oxford*, for or concerning the

Prebend of *Shipton* within the Cathedral Church of *Sarum*, united and annexed unto the place of the same King's Professor for the time being, by the late King *James* of blessed memory.

Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at *London*, in the Year of our Lord One thousand five hundred sixty-two, for the avoiding of diversities of Opinions, and for establishing of consent touching true Religion, is in these words following, viz.

That the Book of Consecration of Archbishops and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time King Edward the Sixth, and Confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and ordaining, neither hath it any thing that of itself is superstitious and ungodly: and therefore whosoever are Consecrated or Ordered according to the Rites of that Book since the second Year of the aforesaid King Edward unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites; We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered;

It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act, or any other Law now in force is required to subscribe unto the said Articles, shall be construed, and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons, in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King *Edward* the Sixth, mentioned in the said Six and thirtieth Article; any thing in the said Article, or in any Statute, Act or Canon heretofore had or made, to the contrary thereof in any wise notwithstanding.

Provided also, That the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church of *England*, together with the Form and Manner of Ordaining and Consecrating Bishops, Priests and Deacons, heretofore in use, and respectively established by Act of Parliament in the First and Eighth years of Queen *Elizabeth*, shall be still used and observed in the Church of *England*, until the Feast of Saint *Bortholomew*, which shall be in the Year of our Lord God One thousand six hundred sixty and two.

IT hath been the wisdom of the Church of England, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniencies have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Form of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein; as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy Restauration, it seemed probable that amongst other things, the use of the Liturgy would also return of course (the same having never been legally abolished) unless some timely means were used to prevent it, those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of Common Prayer, the old objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said

Book might be revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of England, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully persuaded in our judgments (and we hear profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human Writings, especially such as are set forth by Authority, and even to the very best translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings, we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the publick Worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which,

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in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to especial occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of riper years; which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with

the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty Affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves; Yet we have good hope, that what is here presented, and hath been by the Convocation of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious Sons of the Church of England.

¶ Concerning the Service of the Church.

THERE was never any thing by the wit of man so well devised, or so sure established, which in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof, if any man would search out by the ancient Fathers, he shall find that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome Doctrine, and to confute them that were adversaries to the Truth; and further, that the people (by daily hearing of the holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima*; but they were only begun, and never read through: After like sort were other Books of holy Scripture used. And moreover, whereas St. Paul would have such language spoken to the

people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of *England* these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit and mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the *Psalms* into seven Portions, whereof every one was called a *Nocturn*: Now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the *Pie*, and the manifold changings of the Service, was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, then to read it when it was found out.

These inconveniences therefore considered, here is set forth such an Order whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity, there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of

Of Ceremonies.

of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scripture, or that which is agreeable to the same; and that in such a Language and Order as is most easy and plain for the understanding both of the Readers and Hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this Book; the parties that so doubt, or diversly

take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution to the Archbishop.

“ **T**HOUGH it be appointed, that all things shall be read and sung in the Church in the *English* Tongue, to the end that the congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

“ And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

“ And the Curate that ministereth in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.”

¶ Of Ceremonies, why some be abolished, and some retained.

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: Some entered into the Church by indiscreet Devotion, and such zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more Abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the Glory of God, are worthy to be cut away, and clean rejected. Other there be, which although they have been devised by man, yet it is thought good to retain them still, as well for a decent Order in the Church, (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common Order and Discipline, is no small offence before God, *Let all things be done among you, saith St. Paul, in a seemly and due Order*: The appointment of which Order pertaineth not to private men; therefore

no man ought to take in hand, nor presume to appoint or alter any publick or common Order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of Conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please, and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof St. *Augustine* in his time complained; that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burthen should

should be taken away, as time would serve quietly to do it. But what would Saint *Augustine* have said, if he had seen the Ceremonies of late days used among us : whereunto the multitude used in his time was not to be compared ? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremoniallaw, (as much of *Moses' Law* was) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit ; being content only with those Ceremonies, which do serve to a decent Order and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, partly by the insatiable avarice of such as sought more their own lucre, than the Glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those Persons, which peradventure will be offended, for that some of the old Ceremonies are retained still : If they consider that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much, that any of the old remain, and would rather have all devised anew : then such men granting some

Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their Antiquity, if they will declare themselves to be more studious of Unity and Concord, than of Innovations and New-fangledness, which (as much as may be with true setting forth of Christ's Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's Consciences without any cause ; so the other that remain, are retained for a Discipline and Order, which (upon just Causes) may be altered and changed, and therefore are not to be esteemed equal with God's Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as others have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people only : For we think it convenient, that every Country should use such Ceremonies as they shall think best to the setting forth of God's Honour and Glory, and to the reducing of the people to a most perfect and godly living, without error and Superstition ; and that they should put away other things, which from time to time they perceive to be most abused, as in men's Ordinances it often chanceth diversly in divers Countries.

¶ *The Order how the Psalter is appointed to be read.*

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the twenty-eight or twenty-ninth day of the month.

And whereas *January, March, May, July, August, October* and *December*, have One and thirty days apiece ; It is ordered that the same Psalms shall be read the last Day of the said Months, which were read the day before : So that the Psalter may begin again the first day of the Month next ensuing.

And whereas the 119 Psalm is divided into 22 Porti-

ons, and is over-long to be read at one time ; It is so ordered, that at one time shall not be read above four or five of the said Portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son : and to the Holy Ghost ; As it was in the beginning, is now, and ever shall be : world without end. Amen.

Note, that the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King *Henry* the Eighth, and *Edward* the Sixth.

¶ *The Order how the rest of the holy Scripture is appointed to be read.*

THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer ; so as the most part thereof will be read over every year once, as in the Calendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels ; except the Apocalypse, out of which there are only certain proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the Month in the Calendar following, and there ye shall find the Chapters that shall be read

for the Lessons both at Morning and Evening Prayer ; except only the Moveable Feasts, which are not in the Calendar ; and the immoveable, where there is a blank left in the Column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

And note, That whensoever Proper Psalms or Lessons are appointed ; then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note also, That the Collect, Epistle, and Gospel appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered.

¶ Proper LESSONS to be read at MORNING and EVENING PRAYER,
on the Sundays, and other Holy-days throughout the Year.

¶ Lessons proper for Sundays.

Sundays of	¶ Mattins.	¶ Evensong.
Advent, 1	Isaiah 1	Isaiah 2
2	5	24
3	25	26
4	30	32
Sundays after		
Christmas, 1	37	38
2	41	43
Sundays after		
Epiphany, 1	44	46
2	51	53
3	55	56
4	57	58
5	59	64
6	65	66
Septuagesima.	Genesis 1	Genesis 2
Sexagesima.	3	6
Quinquagesima.	9 to v. 20.	12
Lent-Sunday, 1	19 to v. 30.	22
2	27	34
3	39	42
4	43	45
5	Exodus 3	Exodus 5
6		
1 Lesson.	Exodus 9	Exodus 10
2 Lesson.	Matthew 26	Hebrews 5. to v. 11.
Easter-day.		
1 Lesson.	Exodus 12	Exodus 14
2 Lesson.	Romans 6	Acts 2. to v. 22.
Sundays after		
Easter, 1	Numbers 16	Numbers 22
2	23, 24	25
3	Deuteronomy 4	Deuteronomy 5
4	6	7
5	8	9
Sunday after Ascension.	12	13
Whit-Sunday.		
1 Lesson.	Deut. 16. to ver. 18.	Isaiah 11
2 Lesson.	Acts 10. ver. 34.	Acts 19. to ver. 21.
Trinity-Sunday.		
1 Lesson.	Genesis 1.	Genesis 18
2 Lesson.	Matthew 3	1 John 5
Sundays after		
Trinity, 1	Joshua 10	Joshua 23
2	Judges 4.	Judges 5
3	1 Samuel 2	1 Samuel 3
4	12	13
5	15	17
6	2 Samuel 12	2 Samuel 19
7	21	24
8	1 Kings 13	1 Kings 17
9	18	19
10	21	22
11	2 Kings 5	2 Kings 9
12	10	18
13	19	23
14	Jeremiah 5	Jeremiah 22
15	35	36
16	Ezekiel 2	Ezekiel 13
17	14	18
18	20	24
19	Daniel 3	Daniel 8
20	Joel 2	Micah 6
21	Habakkuk 2	Proverbs 1
22	Proverbs 2	3
23	11	12
24	13	14
25	15	16
26	17	19

¶ Proper Psalms on certain Days.

	¶ Mattins.	¶ Evensong.
Christmas-Day	Psalms 19, 45, 85.	Psalms 89, 110, 132.
Asb-Wednesday	6, 32, 38.	102, 130, 143.
Good-Friday	22, 40, 54.	69, 88.
Easter-Day	2, 57, 111.	113, 114, 118.
Ascension-Day	8, 15, 21.	24, 47, 108.
Whit-Sunday	48, 68.	104, 145.

¶ Lessons proper for Holy-days.

	¶ Mattins.	¶ Evensong.
S. Andrew.	Proverbs 20	Proverbs 21
S. Thomas Apostle.	23	24
Nativity of Christ.		
1 Lesson	Isaiah 9. to ver. 3.	Isaiah 7. v. 10. to v. 17.
2 Lesson	Luke 2. to ver. 15.	Titus 3. v. 4. to v. 9.
S. Stephen.		
1 Lesson	Proverbs 28	Ecclesiastes 4
2 Lesson	Acts 6. ver. 8. and ch. 7. to ver. 30.	Acts 7. ver. 30. to ver. 55.
S. John.		
1 Lesson	Ecclesiastes 5	Ecclesiastes 6
2 Lesson	Revelations 1	Revelations 22
Innocents Day.	Jeremiah 31 to v. 18.	Wisdom 1
Circumcision.		
1 Lesson	Genesis 17	Deuteron. 10. v. 12
2 Lesson	Romans 2	Colossians 2
Epiphany.		
1 Lesson	Isaiah 60	Isaiah 49
2 Lesson	Luke 3. to ver. 23.	John 2. to ver. 12.
Conversion of S. Paul.		
1 Lesson	Wisdom 5	Wisdom 6
2 Lesson	Acts 22. to ver. 22.	Acts 26
Purification of Vir. Mary.	Wisdom 9	Wisdom 12
S. Matthias.	19	Ecclesiasticus 1
Annunciation of our Lady.	Ecclesiasticus 2	3
Wednesday before Easter.		
1 Lesson	Hosea 13	Hosea 14
2 Lesson	John 11. ver. 45.	
Thursday before Easter.		
1 Lesson	Daniel 9	Jeremiah 31
2 Lesson	John 13	
Good-Friday.		
1 Lesson	Genesis 22. to v. 20.	Isaiah 53
2 Lesson	John 18	1 Peter 2
Easter-Even.		
1 Lesson	Zechariah 9	Exodus 13
2 Lesson	Luke 23. to ver. 50.	Hebrews 4
Monday in Easter-Week.		
1 Lesson	Exodus 16	Exodus 17
2 Lesson	Matthew 28	Acts 3
Tuesday in Easter-Week.		
1 Lesson	Exodus 20	Exodus 32
2 Lesson	Luke 24. to ver. 13.	1 Corinthians 15
S. Mark.	Ecclesiasticus 4	Ecclesiasticus 5
S. Philip & S. James.		
1 Lesson	7	9
2 Lesson	John 1. ver. 43.	
Ascension-Day.		
1 Lesson	Deuteronomy 10	2 Kings 2
2 Lesson	Luke 24. ver. 44.	Ephes. 4. to ver. 17
Monday in Whitfun-Week.		
1 Lesson	Genesis 11. to v. 10.	Numbers 11. ver. 16. to ver. 30.
2 Lesson	1 Corinthians 12	1 Cor. 14. to ver. 26.
Tuesday in Whitfun-Week.		
1 Lesson	1 Samuel 19. ver. 18.	Deuteronomy 30
2 Lesson	1 Thessalonians 5. ver. 12. to ver. 24.	John 4. to ver. 14.
S. Barnabas.		
1 Lesson	Ecclesiasticus 10	Ecclesiasticus 12
2 Lesson	Acts 14	Acts 15. to ver. 36.
S. John Baptist.		
1 Lesson	Malachi 3	Malachi 4
2 Lesson	Matthew 3	Matthew 14. to v. 13.
S. Peter.		
1 Lesson	Ecclesiasticus 15	Ecclesiasticus 19
2 Lesson	Acts 3	Acts 4
S. James.	Ecclesiasticus 21	Ecclesiasticus 22
S. Bartholomew.	24	29
S. Matthew.	35	38
S. Michael.		
1 Lesson	Genesis 32	Dan. 10. ver. 5.
2 Lesson	Acts 12. to ver. 20.	Jude ver. 6. to v. 16
S. Luke.	Ecclesiasticus 51	Job 1
S. Simon & S. Jude.	Job 24, 25	42
All Saints.		
1 Lesson	Wisdom 3. to v. 10.	Wisdom 5. to ver. 17.
2 Lesson	Hebrews 11. v. 32. & ch. 12. to v. 7.	Revelations 19. to ver. 17.

THE CALENDAR,

With the Table of Lessons.

JANUARY hath xxxi. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	Calendæ—	<i>Circumcision of our Lord.</i> —				
2	b	4 Non.—		Genesis 1	Matth. 1	Genesis 2	Rom. 1
3	c	3 Non.—		3	2	4	2
4	d	Prid. Non.—		5	3	6	3
5	e	Nonæ —		7	4	8	4
6	f	8 Id.—	<i>Epiphany of our Lord.</i> —				
7	g	7 Id.—		9	5	12	5
8	A	6 Id.—	Lucian, Priest and Martyr.	13	6	14	6
9	b	5 Id.—		15	7	16	7
10	c	4 Id.—		17	8	18	8
11	d	3 Id.—		19	9	20	9
12	e	Prid. Id.—		21	10	22	10
13	f	Idus —	Hilary, Bishop & Confessor.	23	11	24	11
14	g	19 Cl. Feb.		25	12	26	12
15	A	18 Cal.—		27	13	28	13
16	b	17 Cal.—		29	14	30	14
17	c	16 Cal.—		31	15	32	15
18	d	15 Cal.—	Prisca, Rom. Virg. & Mart.	33	16	34	16
19	e	14 Cal.—		35	17	37	1 Cor. 1
20	f	13 Cal.—	Fabian, Bp. of Rome & M.	38	18	39	2
21	g	12 Cal.—	Agnes, Rom. Virg. & Mart.	40	19	41	3
22	A	11 Cal.—	Vincent. Span. D. & Mart.	42	20	43	4
23	b	10 Cal.—		44	21	45	5
24	c	9 Cal.—		46	22	47	6
25	d	8 Cal.—	<i>Conversion of S. Paul.</i> —				
26	e	7 Cal.—		48	23	49	7
27	f	6 Cal.—		50	24	Exodus 1	8
28	g	5 Cal.—		Exodus 2	25	3	9
29	A	4 Cal.—		4	26	5	10
30	b	3 Cal.—	<i>King Charles, Martyr.</i> —	(^a)6	27	7	11
31	c	Prid. Cal.		8	28	9	12

Note, That (^a) Exodus 6. is to be read only to ver. 14.

THE CALENDAR,

With the Table of Lessons.

FEBRUARY hath xxviii. Days.

And in every Leap-Year xxix. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	Calendæ—	Fast.	Exod. 10	Mark 1	Exod. 11	1 Cor. 13
2	e	4 Non. —	<i>Purification of Virgin Mary.</i>	—	2	—	14
3	f	3 Non. —	Blasius, Bishop & Martyr.—	—12	3	—13	—15
4	g	Prid. Non.	—	—14	4	—15	—16
5	A	Nonæ —	Agatha, a Sicilian V. & M.	—16	5	—17	2 Cor. 1
6	b	8 Id. —	—	—18	6	—19	—2
7	c	7 Id. —	—	—20	7	—21	—3
8	d	6 Id. —	—	—22	8	—23	—4
9	e	5 Id. —	—	—24	9	—32	—5
10	f	4 Id. —	—	—33	10	—34	—6
11	g	3 Id. —	—	Levit. 18	—11	Levit. 19	—7
12	A	Prid. Id.—	—	—20	—12	—26	—8
13	b	Idus —	—	Num. 11	—13	Num. 12	—9
14	c	16 Cl. Mar.	Valentine, Bishop & Mart.	—13	—14	—14	—10
15	d	15 Cal. —	—	—16	—15	—17	—11
16	e	14 Cal. —	—	—20	—16	—21	—12
17	f	13 Cal. —	—	—22	Lu. 1 to 39	—23	—13
18	g	12 Cal. —	—	—24	—1. y. 39	—25	Galat. 1
19	A	11 Cal. —	—	—27	—2	—30	—2
20	b	10 Cal. —	—	—31	—3	—32	—3
21	c	9 Cal. —	—	—35	—4	—36	—4
22	d	8 Cal. —	—	Deut. 1	—5	Deut. 2	—5
23	e	7 Cal. —	Fast.	—3	—6	—4	—6
24	f	6 Cal. —	<i>S. Matthias, Apostle & Mart.</i>	—	—7	—	Ephes. 1
25	g	5 Cal. —	—	—5	—8	—6	—2
26	A	4 Cal. —	—	—7	—9	—8	—3
27	b	3 Cal. —	—	—9	—10	—10	—4
28	c	Prid. Cal.	—	—11	—11	—12	—5
29	—	—	—	—13	Matth. 7	—14	Rom. 12
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—

THE CALENDAR,

With the Table of Lessons.

MARCH hath xxxi. Days.

				MORNING PRAYER.	EVENING PRAYER.			
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	
	1	d	Calendæ—	David, Archb. of Menev.	Deut. 15	Luke 12	Deut. 16	Ephes. 6
	2	e	6 Non. —	Cedde or Chad, B. of Litc.	—17	—13	—18	Philip. 1
	3	f	5 Non. —	—	—19	—14	—20	—2
	4	g	4 Non. —	—	—21	—15	—22	—3
	5	A	3 Non. —	—	—24	—16	—25	—4
	6	b	Prid. Non.	—	—26	—17	—27	Coloff. 1
	7	c	Nonæ ----	Perpetua Maurit. Martyr.	—28	—18	—29	—2
	8	d	8 Id. —	—	—30	—19	—31	—3
	9	e	7 Id. —	—	—32	—20	—33	—4
	10	f	6 Id. —	—	—34	—21	Joshua 1	1 Thes. 1
	11	g	5 Id. —	—	Joshua 2	—22	—3	—2
	12	A	4 Id. —	Greg. M. B. of Rom. & C.	—4	—23	—5	—3
	13	b	3 Id. —	—	—6	—24	—7	—4
	14	c	Prid. Id.—	—	—8	John 1	—9	—5
	15	d	Idus —	—	—10	—2	—23	2 Thes. 1
	16	e	17 Cl. Apr.	—	—24	—3	Judges 1	—2
	17	f	16 Cal. —	—	Judges 2	—4	—3	—3
	18	g	15 Cal. —	Edward, K. of West-Sax.	—4	—5	—5	1 Tim. 1
	19	A	14 Cal. —	—	—6	—6	—7	—2, 3
	20	b	13 Cal. —	—	—8	—7	—9	—4
14	21	c	12 Cal. —	Benedict, Abbot.—	—10	—8	—11	—5
3	22	d	11 Cal. —	—	—12	—9	—13	—6
	23	e	10 Cal. —	—	—14	—10	—15	2 Tim. 1
11	24	f	9 Cal. —	— Fast.	—16	—11	—17	—2
	25	g	8 Cal. —	Annunciation of V. Mary.	—	—12	—	—3
19	26	A	7 Cal. —	—	—18	—13	—19	—4
8	27	b	6 Cal. —	—	—20	—14	—21	Titus 1
	28	c	5 Cal. —	—	Ruth 1	—15	Ruth 2	—2, 3
16	29	d	4 Cal. —	—	—3	—16	—4	Philem.
5	30	e	3 Cal. —	—	1 Sam. 1	—17	1 Sam. 2	Hebr. 1
31	31	f	Prid. Cal.	—	—3	—18	—4	—2

The Numbers here prefixed to the several Days, between the Twenty-first Day of *March* and the Eighteenth Day of *April*, both inclusive; denote the Days upon which those full Moons do fall, which happen upon or next after the Twenty-first Day of *March*, in those Years, of which they are respectively the

THE CALENDAR,

With the Table of Lessons.

A P R I L hath xxx. Days.

					MORNING PRAYER.		EVENING PRAYER.	
					1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
13	1	g	Calendæ—		1 Sam. 5	John 19	1 Sam. 6	Hebr. 3
2	2	A	4 Non. —		7	20	8	4
	3	b	3 Non. —	Richard B. of Chichest. —	9	21	10	5
10	4	c	Prid. Non. —	S. Ambrose B. of Milan. —	11	Acts— 1	12	6
	5	d	Nonæ —		13	2	14	7
18	6	e	8 Id. —		15	3	16	8
7	7	f	7 Id. —		17	4	18	9
	8	g	6 Id. —		19	5	20	10
15	9	A	5 Id. —		21	6	22	11
4	10	b	4 Id. —		23	7	24	12
	11	c	3 Id. —		25	8	26	13
12	12	d	Prid. Id. —		27	9	28	James 1
1	13	e	Idus —		29	10	30	2
	14	f	18 Cl. Ma. —		31	11	2 Sam. 1	3
9	15	g	17 Cal. —		2 Sam. 2	12	3	4
	16	A	16 Cal. —		4	13	5	5
17	17	b	15 Cal. —		6	14	7	1 Peter 1
6	18	c	14 Cal. —		8	15	9	2
	19	d	13 Cal. —	Alphege, Archb. of Cant.	10	16	11	3
	20	e	12 Cal. —		12	17	13	4
	21	f	11 Cal. —		14	18	15	5
	22	g	10 Cal. —		16	19	17	2 Peter 1
	23	A	9 Cal. —	S. George, Martyr. —	18	20	19	2
	24	b	8 Cal. —		20	21	21	3
	25	c	7 Cal. —	S. Mark, Evang. and Mart.		22		1 John 1
	26	d	6 Cal. —		22	23	23	2
	27	e	5 Cal. —		24	24	1 Kings 1	3
	28	f	4 Cal. —		1 Kings 2	25	3	4
	29	g	3 Cal. —		4	26	5	5
30	A	Prid. Cal.			6	27	7	2, 3 John

the Golden Numbers ; and the Sunday-Letter next following any such Full Moon, points out *Easter-Day* for that Year. All which holds until the Year of our Lord 1899 inclusive ; after which Year, the Places of these Golden Numbers will be to be changed, as is hereafter expressed.

M A Y

THE CALENDAR,

With the Table of Lessons.

M A Y hath xxxi. Days.

				MORNING PRAYER.	EVENING PRAYER.		
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	b	Calendæ—	<i>S. Philip & S. James, A. & M.</i>	—	—	—	Jude—
2	c	6 Non.—	—	1 Kings 8	Acts--28	1 Kings 9	Rom. 1
3	d	5 Non.—	Invention of the Cross. —	—10	Matth. 1	—11	—2
4	e	4 Non.—	—	—12	—2	—13	—3
5	f	3 Non.—	—	—14	—3	—15	—4
6	g	Prid. Non.	<i>S. John Evan. ante Port. Lat.</i>	—16	—4	—17	—5
7	A	Nonæ —	—	—18	—5	—19	—6
8	b	8 Id. —	—	—20	—6	—21	—7
9	c	7 Id. —	—	—22	—7	2 Kings 1	—8
10	d	6 Id. —	—	2 Kings 2	—8	—3	—9
11	e	5 Id. —	—	—4	—9	—5	—10
12	f	4 Id. —	—	—6	—10	—7	—11
13	g	3 Id. —	—	—8	—11	—9	—12
14	A	Prid. Id.—	—	—10	—12	—11	—13
15	b	Idus —	—	—12	—13	—13	—14
16	c	17 Cl. Jun.	—	—14	—14	—15	—15
17	d	16 Cal. —	—	—16	—15	—17	—16
18	e	15 Cal. —	—	—18	—16	—19	1 Cor. 1
19	f	14 Cal. —	<i>Dunstan, Archbish. of Cant.</i>	—20	—17	—21	—2
20	g	13 Cal. —	—	—22	—18	—23	—3
21	A	12 Cal. —	—	—24	—19	—25	—4
22	b	11 Cal. —	—	Ezra—1	—20	Ezra—3	—5
23	c	10 Cal. —	—	—4	—21	—5	—6
24	d	9 Cal. —	—	—6	—22	—7	—7
25	e	8 Cal. —	—	—9	—23	Nehem. 1.	—8
26	f	7 Cal. —	<i>Augustin, first ABp. of Cant.</i>	Nehem. 2	—24	—4	—9
27	g	6 Cal. —	<i>Ven. Bede Presb. —</i>	—5	—25	—6	—10
28	A	5 Cal. —	—	—8	—26	—9	—11
29	b	4 Cal. —	<i>King Charles II. Nat. & R.</i>	—10	—27	—13	—12
30	c	3 Cal. —	—	Esther 1	—28	Esther 2	—13
31	d	Prid. Cal.	—	—3	Mark 1	—4	—14

THE CALENDAR,

With the Table of Lessons.

JUNE hath xxx. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	e	Calendæ—	Necomedæ, Rom. P. & Mar.	Esther 5	Mark 2	Esther 6	1 Cor. 15
2	f	4 Non. —		7	3	8	16
3	g	3 Non. —		9	4	Job — 1	2 Cor. 1
4	A	Prid. Non.		Job — 2	5	3	2
5	b	Nonæ —	Boniface B. of Mentz, & M.	4	6	5	3
6	c	8 Id. —		6	7	7	4
7	d	7 Id. —		8	8	9	5
8	e	6 Id. —		10	9	11	6
9	f	5 Id. —		12	10	13	7
10	g	4 Id. —		14	11	15	8
11	A	3 Id. —	S. Barnabas, Apost. & Mart.				
12	b	Prid. Id. —		16	12	17, 18	9
13	c	Idus —		19	13	20	10
14	d	18 Cl. Julii		21	14	22	11
15	e	17 Cal. —		23	15	24, 25	12
16	f	16 Cal. —		26, 27	16	28	13
17	g	15 Cal. —	S. Alban, Martyr.	29	Luke 1	30	Galat. 1
18	A	14 Cal. —		31	2	32	2
19	b	13 Cal. —		33	3	34	3
20	c	12 Cal. —	Tr. of Edw. K. of West-Sax.	35	4	36	4
21	d	11 Cal. —		37	5	38	5
22	e	10 Cal. —		39	6	40	6
23	f	9 Cal. —	Fast.	41	7	42	Ephes. 1
24	g	8 Cal. —	Nativ. of S. John Baptist.				
25	A	7 Cal. —		Prov. — 1	8	Prov. — 2	2
26	b	6 Cal. —		3	9	4	3
27	c	5 Cal. —		5	10	6	4
28	d	4 Cal. —	Fast.	7	11	8	5
29	e	3 Cal. —	S. Peter, Apostle & Martyr.				
30	f	Prid. Cal.		9	12	10	6

JULY

T H E C A L E N D A R,

With the Table of Lessons.

J U L Y hath xxxi. Days.

				M O R N I N G P R A Y E R.		E V E N I N G P R A Y E R.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	g	Calendæ—		Prov. 11	Luke 13	Prov. 12	Philipp. 1
2	A	6 Non. —	Visit. of the B. Virgin Mary.	—13	—14	—14	—2
3	b	5 Non. —		—15	—15	—16	—3
4	c	4 Non. —	Transl. of S. Martin, B. & C.	—17	—16	—18	—4
5	d	3 Non. —		—19	—17	—20	Coloff. 1
6	e	Prid. Non.		—21	—18	—22	—2
7	f	Nonæ ---		—23	—19	—24	—3
8	g	8 Id. —		—25	—20	—26	—4
9	A	7 Id. —		—27	—21	—28	1 Theff. 1
10	b	6 Id. —		—29	—22	—31	—2
11	c	5 Id. —		Ecclef. 1	—23	Ecclef. 2	—3
12	d	4 Id. —		—3	—24	—4	—4
13	e	3 Id. —		—5	John 1	—6	—5
14	f	Prid. Id. —		—7	—2	—8	2 Theff. 1
15	g	Idus —	Swithun, Bish. Winch. Tran.	—9	—3	—10	—2
16	A	17 Cl. Aug.		—11	—4	—12	—3
17	b	16 Cal. —		Jerem. 1	—5	Jerem. 2	1 Tim. 1
18	c	15 Cal. —		—3	—6	—4	—2, 3
19	d	14 Cal. —		—5	—7	—6	—4
20	e	13 Cal. —	Margaret, V. & M. at Antioch.	—7	—8	—8	—5
21	f	12 Cal. —		—9	—9	—10	—6
22	g	11 Cal. —	S. Mary Magdalene. —	—11	—10	—12	2 Tim. 1
23	A	10 Cal. —		—13	—11	—14	—2
24	b	9 Cal. —	— Fast.	—15	—12	—16	—3
25	c	8 Cal. —	S. James, Apost. & Martyr.	—	—13	—	—4
26	d	7 Cal. —	S. Anne, Mother to the B. V. M.	—17	—14	—18	Titus 1
27	e	6 Cal. —		—19	—15	—20	—2, 3
28	f	5 Cal. —		—21	—16	—22	Philem.
29	g	4 Cal. —		—23	—17	—24	Hebr. 1
30	A	3 Cal. —		—25	—18	—26	—2
31	b	Prid. Cal.		—27	—19	—28	—3

D

AUGUST

THE CALENDAR,

With the Table of Lessons.

AUGUST hath xxxi. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	c	Calendæ—	Lammas-Day. —————	Jerem. 29	John 20	Jerem. 30	Hebr. 4
2	d	4 Non. —	—————	————— 31	————— 21	————— 32	————— 5
3	e	3 Non. —	—————	————— 33	Acts — 1	————— 34	————— 6
4	f	Prid. Non. —	—————	————— 35	————— 2	————— 36	————— 7
5	g	Nonæ —	—————	————— 37	————— 3	————— 38	————— 8
6	A	8 Id. —	Transfigurat. of our Lord. —	————— 39	————— 4	————— 40	————— 9
7	b	7 Id. —	Name of Jesus. —————	————— 41	————— 5	————— 42	————— 10
8	c	6 Id. —	—————	————— 43	————— 6	————— 44	————— 11
9	d	5 Id. —	—————	————— 45, 46	————— 7	————— 47	————— 12
10	e	4 Id. —	S. Lawrence, A.D. of R. & M. —	————— 48	————— 8	————— 49	————— 13
11	f	3 Id. —	—————	————— 50	————— 9	————— 51	James 1
12	g	Prid. Id. —	—————	————— 52	————— 10	Lam. 1	————— 2
13	A	Idus —	—————	Lam. 2	————— 11	————— 3	————— 3
14	b	19 Cl. Sept. —	—————	————— 4	————— 12	————— 5	————— 4
15	c	18 Cal. —	—————	Ezekiel 2	————— 13	Ezekiel 3	————— 5
16	d	17 Cal. —	—————	————— 6	————— 14	————— 7	1 Peter 1
17	e	16 Cal. —	—————	————— 13	————— 15	————— 14	————— 2
18	f	15 Cal. —	—————	————— 18	————— 16	————— 33	————— 3
19	g	14 Cal. —	—————	————— 34	————— 17	Daniel 1	————— 4
20	A	13 Cal. —	—————	Daniel 2	————— 18	————— 3	————— 5
21	b	12 Cal. —	—————	————— 4	————— 19	————— 5	2 Peter 1
22	c	11 Cal. —	—————	————— 6	————— 20	————— 7	————— 2
23	d	10 Cal. —	————— Fast. —	————— 8	————— 21	————— 9	————— 3
24	e	9 Cal. —	S. Bartholomew, Ap. & Mart. —	—————	————— 22	—————	1 John 1
25	f	8 Cal. —	—————	————— 10	————— 23	————— 11	————— 2
26	g	7 Cal. —	—————	————— 12	————— 24	Hosea 1	————— 3
27	A	6 Cal. —	—————	Hof. 2, 3	————— 25	————— 4	————— 4
28	b	5 Cal. —	S. Augustin, B. of Hippo, C.D. —	————— 5, 6	————— 26	————— 7	————— 5
29	c	4 Cal. —	Beheading of S. John Baptist. —	————— 8	————— 27	————— 9	2, 3 John
30	d	3 Cal. —	—————	————— 10	————— 28	————— 11	Jude —
31	e	Prid. Cal. —	—————	————— 12	Matth. 1	————— 13	Rom. — 1

SEPTEMBER

THE CALENDAR,

With the Table of Lessons.

SEPTEMBER hath xxx. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f	Calendæ—	Giles, Abbot & Confessor.—	Hosea 14	Matth. 2	Joel— 1	Rom. 2
2	g	4 Non. —	—	Joel— 2	— 3	— 3	— 3
3	A	3 Non. —	—	Amos 1	— 4	Amos 2	— 4
4	b	Prid. Non.	—	— 3	— 5	— 4	— 5
5	c	Nonæ —	—	— 5	— 6	— 6	— 6
6	d	8 Id. —	—	— 7	— 7	— 8	— 7
7	e	7 Id. —	Enurchus, Bp. of Orleans.	— 9	— 8	Obadiah	— 8
8	f	6 Id. —	Nativ. of the Bl. Virg. Mary.	Jonah 1	— 9	Jon. 2, 3	— 9
9	g	5 Id. —	—	— 4	— 10	Micah 1	— 10
10	A	4 Id. —	—	Micah 2	— 11	— 3	— 11
11	b	3 Id. —	—	— 4	— 12	— 5	— 12
12	c	Prid. Id. —	—	— 6	— 13	— 7	— 13
13	d	Idus —	—	Nahum 1	— 14	Nahum 2	— 14
14	e	18 Cl. Oct.	Holy-crofs Day. —	— 3	— 15	Habak. 1	— 15
15	f	17 Cal. —	—	Habak. 2	— 16	— 3	— 16
16	g	16 Cal. —	—	Zeph. 1	— 17	Zeph. 2	1 Cor. 1
17	A	15 Cal. —	Lambert, Bishop & Martyr.	— 3	— 18	Haggai 1	— 2
18	b	14 Cal. —	—	Haggai 2	— 19	Zech. 1	— 3
19	c	13 Cal. —	—	Zech. 2, 3	— 20	— 4, 5	— 4
20	d	12 Cal. —	— Fast.	— 6	— 21	— 7	— 5
21	e	11 Cal. —	S. Matthew, Ap. & Evang.—	—	— 22	—	— 6
22	f	10 Cal. —	—	— 8	— 23	— 9	— 7
23	g	9 Cal. —	—	— 10	— 24	— 11	— 8
24	A	8 Cal. —	—	— 12	— 25	— 13	— 9
25	b	7 Cal. —	—	— 14	— 26	Malac. 1	— 10
26	c	6 Cal. —	S. Cypr. AB. of Carth. & M.	Malac. 2	— 27	— 3	— 11
27	d	5 Cal. —	—	— 4	— 28	Tobit 1	— 12
28	e	4 Cal. —	—	Tobit 2	Mark 1	— 3	— 13
29	f	3 Cal. —	S. Michael & all Angels. —	—	— 2	—	— 14
30	g	Prid. Cal.	S. Jerom, Pr. Con. & Doct.	— 4	— 3	— 6	— 15

THE CALENDAR,

With the Table of Lessons.

OCTOBER hath xxxi. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	Calendæ—	Remigius, Bp. of Rhemes.	Tobit 7	Mark 4	Tobit 8	1 Cor. 16
2	b	6 Non. —		9	5	10	2 Cor. 1
3	c	5 Non. —		11	6	12	2
4	d	4 Non. —		13	7	14	3
5	e	3 Non. —		Judith 1	8	Judith 2	4
6	f	Prid. Non.	Faith, Virgin & Martyr. —	3	9	4	5
7	g	Nonæ —		5	10	6	6
8	A	8 Id. —		7	11	8	7
9	b	7 Id. —	S. Denys Areop. Bp. & M.	9	12	10	8
10	c	6 Id. —		11	13	12	9
11	d	5 Id. —		13	14	14	10
12	e	4 Id. —		15	15	16	11
13	f	3 Id. —	Transl. of K. Edw. Confess.	Wisd. 1	16	Wisd. 2	12
14	g	Prid. Id. —		3	Lu. 1 to 39	4	13
15	A	Idus —		5	— 1 y. 39	6	Galat. 1
16	b	17 Cl. Nov.		7	2	8	2
17	c	16 Cal. —	Etheldreda, V. Q. & Ab. of Ely.	9	3	10	3
18	d	15 Cal. —	S. Luke, Evangelist. —		4		4
19	e	14 Cal. —		11	5	12	5
20	f	13 Cal. —		13	6	14	6
21	g	12 Cal. —		15	7	16	Ephes. 1
22	A	11 Cal. —		17	8	18	2
23	b	10 Cal. —		19	9	Eccl ^{us} 1	3
24	c	9 Cal. —		Eccl ^{us} 2	10	3	4
25	d	8 Cal. —	Crispin, Martyr. —	4	11	5	5
26	e	7 Cal. —		6	12	7	6
27	f	6 Cal. —	— Fast. —	8	13	9	Philipp. 1
28	g	5 Cal. —	S. Simon & Jude, Ap. & M.		14		2
29	A	4 Cal. —		10	15	11	3
30	b	3 Cal. —		12	16	13	4
31	c	Prid. Cal.	— Fast. —	14	17	15	Coloss. 1

THE CALENDAR,

With the Table of Lessons.

NOVEMBER hath xxx. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	Calendæ—	<i>All Saints Day.</i> —				
2	e	4 Non. —		Eccl ^{us} 16	Luke 18	Eccl ^{us} 17	Coloff. 2
3	f	3 Non. —		— 18	— 19	— 19	— 3
4	g	Prid. Non. —		— 20	— 20	— 21	— 4
5	A	Nonæ ----	<i>Papists Conspiracy.</i> —	— 22	— 21	— 23	1 Theff. 1
6	b	8 Id. —	Leonard, Confessor. —	— 24	— 22	— (a) 25	— 2
7	c	7 Id. —		— 27	— 23	— 28	— 3
8	d	6 Id. —		— 29	— 24	— (b) 30	— 4
9	e	5 Id. —		— 31	John 1	— 32	— 5
10	f	4 Id. —		— 33	— 2	— 34	2 Theff. 1
11	g	3 Id. —	S. Martin, Bishop & Conf.	— 35	— 3	— 36	— 2
12	A	Prid. Id. —		— 37	— 4	— 38	— 3
13	b	Idus —	Britius, Bishop. —	— 39	— 5	— 40	1 Tim. 1
14	c	18 Cl. Dec.		— 41	— 6	— 42	— 2, 3
15	d	17 Cal. —	Machutus, Bishop. —	— 43	— 7	— 44	— 4
16	e	16 Cal. —		— 45	— 8	— (c) 46	— 5
17	f	15 Cal. —	Hugh, Bishop of Lincoln. —	— 47	— 9	— 48	— 6
18	g	14 Cal. —		— 49	— 10	— 50	2 Tim. 1
19	A	13 Cal. —		— 51	— 11	Baruch 2	— 2
20	b	12 Cal. —	Edmund, King & Martyr. —	Baruch 2	— 12	— 3	— 3
21	c	11 Cal. —		— 4	— 13	— 5	— 4
22	d	10 Cal. —	Secilia, Virgin & Martyr. —	— 6	— 14	Hist. Suf.	Titus 1
23	e	9 Cal. —	S. Clement I. B. of R. & M.	Bel & Dr ⁿ	— 15	Isaiah 1	— 2, 3
24	f	8 Cal. —		Isaiah 2	— 16	— 3	Philem.
25	g	7 Cal. —	Catharine, Virgin & Martyr.	— 4	— 17	— 5	Hebr. 1
26	A	6 Cal. —		— 6	— 18	— 7	— 2
27	b	5 Cal. —		— 8	— 19	— 9	— 3
28	c	4 Cal. —		— 10	— 20	— 11	— 4
29	d	3 Cal. —	— Fast. —	— 12	— 21	— 13	— 5
30	e	Prid. Cal.	S. Andrew, Apostle & Mart.	—	Acts— 1	—	— 6

Note, That (a) Eccl^{us} 25. is to be read only to v. 13. and (b) Eccl^{us} 30. only to v. 18. and (c) Eccl^{us} 46. only to v. 20.

DECEMBER

THE CALENDAR,

With the Table of Lessons.

DECEMBER hath xxxi. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f	Calendæ—		Isaiah 14	Acts 2	Isaiah 15	Hebr. 7
2	g	4 Non. —		—16	—3	—17	—8
3	A	3 Non. —		—18	—4	—19	—9
4	b	Prid. Non.		—20, 21	—5	—22	—10
5	c	Nonæ —		—23	—6	—24	—11
6	d	8 Id. —	Nicolas, B. of Myra in Lycia.	—25	7 to y. 30.	—26	—12
7	e	7 Id. —		—27	7 y. 30.	—28	—13
8	f	6 Id. —	Concept. of the Bl. V. Mary.	—29	—8	—30	James 1
9	g	5 Id. —		—31	—9	—32	—2
10	A	4 Id. —		—33	—10	—34	—3
11	b	3 Id. —		—35	—11	—36	—4
12	c	Prid. Id. —		—37	—12	—38	—5
13	d	Idus —	Lucy, Virgin & Martyr. —	—39	—13	—40	1 Pet. 1
14	e	19 Cl. Jan.		—41	—14	—42	—2
15	f	18 Cal. —		—43	—15	—44	—3
16	g	17 Cal. —	O Sapientia. —	—45	—16	—46	—4
17	A	16 Cal. —		—47	—17	—48	—5
18	b	15 Cal. —		—49	—18	—50	2 Peter 1
19	c	14 Cal. —		—51	—19	—52	—2
20	d	13 Cal. —	— Fast.	—53	—20	—54	—3
21	e	12 Cal. —	S. Thomas, Apost. & Mart.	—	—21	—	1 John 1
22	f	11 Cal. —		—55	—22	—56	—2
23	g	10 Cal. —		—57	—23	—58	—3
24	A	9 Cal. —	— Fast.	—59	—24	—60	—4
25	b	8 Cal. —	Christmas-Day. —	—	—	—	—
26	c	7 Cal. —	S. Stephen, First Martyr. —	—	—	—	—
27	d	6 Cal. —	S. John, Apostle & Evang.	—	—	—	—
28	e	5 Cal. —	Innocents-Day. —	—	—25	—	—5
29	f	4 Cal. —		—61	—26	—62	2 John.
30	g	3 Cal. —		—63	—27	—64	3 John.
31	A	Prid. Cal.	Silvester, Bishop of Rome.	—65	—28	—66	Jude. —

TABLES

TABLES and RULES for the Moveable and Immoveable Feasts, together with the Days of Fasting or Abstinence, through the whole Year.

RULES to know when the Moveable Feasts and Holy-Days begin.

EASTER-DAY, on which the rest depend, is always the First *Sunday* after the Full Moon which happens upon, or next after the Twenty-first Day of *March*; and if the Full Moon happens upon a *Sunday*, *Easter-Day* is the *Sunday* after.

Advent-Sunday is always the nearest *Sunday* to the Feast of Saint *Andrew*, whether before or after.

<i>Septuagesima</i> <i>Sexagesima</i> <i>Quinquagesima</i> <i>Quadragesima</i>	} <i>Sunday</i> is	{ Nine { Eight { Seven { Six	} Weeks before <i>Easter</i> .	<i>Rogation-Sunday</i> <i>Ascension-Day</i> <i>Whitsunday</i> <i>Trinity-Sunday</i>	} is	{ Five Weeks { Forty Days { Seven Weeks { Eight Weeks	} after <i>Easter</i> .
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A TABLE of all the Feasts that are to be observed in the Church of *England* throughout the Year.

All *Sundays* in the Year.

The Days of the Feasts of

- The Circumcision of our Lord **JESUS CHRIST**.
- The Epiphany.
- The Conversion of Saint *Paul*.
- The Purification of the Blessed Virgin.
- Saint *Matthias* the Apostle.
- The Annunciation of the Blessed Virgin.
- Saint *Mark* the Evangelist.
- Saint *Philip* and Saint *James* the Apostles.
- The Ascension of our Lord **JESUS CHRIST**.
- Saint *Barnabas*.
- The Nativity of Saint *John Baptist*.

Monday and *Tuesday* in *Easter-Week*.

The Days of the Feasts of

- Saint *Peter* the Apostle.
- Saint *James* the Apostle.
- Saint *Bartholomew* the Apostle.
- Saint *Matthew* the Apostle.
- Saint *Michael* and all Angels.
- Saint *Luke* the Evangelist.
- Saint *Simon* and Saint *Jude* the Apostles.
- All Saints.
- Saint *Andrew* the Apostle.
- Saint *Thomas* the Apostle.
- The Nativity of our Lord.
- Saint *Stephen* the Martyr.
- Saint *John* the Evangelist.
- The Holy Innocents.

Monday and *Tuesday* in *Whitsun-Week*.

A TABLE of the Vigils, Feasts, and Days of Abstinence, to be observed in the Year.

The Evens or Vigils before

- The Nativity of our Lord.
- The Purification of the Blessed Virgin *Mary*.
- The Annunciation of the Blessed Virgin.
- Easter-Day*.
- Ascension-Day*.
- Pentecost*.
- Saint *Matthias*.

The Evens or Vigils before

- Saint *John Baptist*.
- Saint *Peter*.
- Saint *James*.
- Saint *Bartholomew*.
- Saint *Matthew*.
- Saint *Simon* and Saint *Jude*.
- Saint *Andrew*.
- Saint *Thomas*.
- All Saints.

Note, That if any of these Feast-Days fall upon a *Monday*, then the Vigil or Fast-Day shall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

Days of Fasting, or Abstinence.

I. The Forty Days of Lent.

II. The Ember-Days at the Four Seasons.

Being the *Wednesday*,
Friday, and *Saturday* after

- The First *Sunday* in Lent.
- The Feast of *Pentecost*.
- September 14*.
- December 13*.

III. The Three *Rogation-Days*, being the *Monday*, *Tuesday*, and *Wednesday*, before Holy *Thursday*, or the *Ascension* of our LORD.

IV. All the *Fridays* in the Year, except **CHRISTMAS-DAY**.

Certain solemn Days, for which particular Services are appointed:

I. The Fifth Day of *November*, being the Day kept in Memory of the Papists Conspiracy.

II. The Thirtieth Day of *January*, being the Day kept in Memory of the Martyrdom of King *Charles* the First.

III. The Nine and twentieth Day of *May*, being the Day kept in Memory of the Birth and Return of King *Charles* the Second.

IV. The Twenty-fifth Day of *October*, being the Day on which his Majesty began his happy Reign.

T A B L E

A TABLE to find EASTER-DAY from the present Time, till the Year 1899 inclusive, according to the foregoing Calendar.

TABLE to find EASTER-DAY from the present Time, till the Year 1899 inclusive, according to the foregoing Calendar.

Golden Number.	Days of the Month.	Sunday Letter.
14	March 21	C
3	22	D
	23	E
11	24	F
	25	G
19	26	A
8	27	B
	28	C
16	29	D
5	30	E
	31	F
13	April 1	G
2	2	A
	3	B
10	4	C
	5	D
18	6	E
7	7	F
	8	G
15	9	A
4	10	B
	11	C
12	12	D
1	13	E
	14	F
9	15	G
	16	A
17	17	B
6	18	C
	19	D
	20	E
	21	F
	22	G
	23	A
	24	B
	25	C

THIS Table contains so much of the Calendar as is necessary for the determining of *Easter*; to find which, look for the Golden Number of the Year in the First Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the Third Column for the Sunday Letter, next after the Day of the Full Moon, and the Day of the Month standing against that Sunday Letter is *Easter-Day*. If the Full Moon happens upon a Sunday, then (according to the First Rule) the next Sunday after is *Easter-Day*.

To find the Golden Number, or Prime, add One to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the Year 1799 inclusive, add to the Year of our Lord its Fourth Part, omitting Fractions; and also the Number 1: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday Letter: But if any Number remaineth, then the Letter standing against that Number in the small annexed Table, is the Sunday Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

For the next Century, that is, from the Year 1800 till the Year 1899 inclusive, add to the current Year only its Fourth Part, and then divide by 7, and proceed as in the last Rule.

Note, That in all Bissextile or Leap-Years, the Letter found as above will be the Sunday Letter, from the intercalated Day exclusive to the End of the Year.

Another TABLE to find EASTER till the Year 1899 inclusive.

SUNDAY LETTERS.

Gold. Num.	A	B	C	D	E	F	G
I.	April 16	17	18	19	20	14	15
II.	April 9	3	4	5	6	7	8
III.	March 26	27	28	29	23	24	25
IV.	April 16	17	11	12	13	14	15
V.	April 2	3	4	5	6	March 31	April 1
VI.	April 23	24	25	19	20	21	22
VII.	April 9	10	11	12	13	14	8
VIII.	April 2	3	March 28	29	30	31	April 1
IX.	April 16	17	18	19	20	21	22
X.	April 9	10	11	5	6	7	8
XI.	March 26	27	28	29	30	31	25
XII.	April 16	17	18	19	13	14	15
XIII.	April 2	3	4	5	6	7	8
XIV.	March 26	27	28	22	23	24	25
XV.	April 16	10	11	12	13	14	15
XVI.	April 2	3	4	5	March 30	31	April 1
XVII.	April 23	24	18	19	20	21	22
XVIII.	April 9	10	11	12	13	7	8
XIX.	April 2	March 27	28	29	30	31	April 1

TO make use of the preceding Table, find the Sunday Letter for the Year in the uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday Letter, you have the Day of the Month on which *Easter* falleth that Year. But Note, That the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

A TABLE of the MOVEABLE FEASTS for Fifty-two Years,
according to the foregoing Calendar.

Year of our LORD.	The Golden Number.	The Epact.	Sunday Letter.	Sundays after Epiphany.	Septuagesima Sunday.	The First Day of Lent.	Easter-Day.	Rogation Sunday.	Ascension-Day.	Whit Sunday.	Sundays after Trinity.	Advent Sunday.
1752	5			6	Feb.—18	March 7	April 22	May—27	May—31	June—10	23	Dec.— 3
1753	6	25	G	4	—10	Feb.—27	—14	—19	—23	— 2	24	— 2
1754	7	6	F	2	Jan.—26	—12	March 30	— 4	— 8	May—18	26	Nov. 30
1755	8	17	E	5	Feb.—15	March 3	April 18	—23	—27	June— 6	23	—28
1756	9	28	DC	4	— 6	Feb.—23	—10	—15	—19	May—29	24	—27
1757	10	9	B	2	Jan.—22	— 8	March 26	April 30	— 4	—14	27	Dec.— 3
1758	11	20	A	5	Feb.—11	—28	April 15	May—20	—24	June— 3	24	— 2
1759	12	1	G	3	— 3	—20	— 6	—11	—15	May—25	25	Nov. 30
1760	13	12	FE	1	Jan.—18	— 4	March 22	April 26	April 30	—10	27	—29
1761	14	23	D	4	Feb.— 7	—24	April 11	May—16	May—20	—30	24	—28
1762	15	4	C	3	Jan.—30	—16	— 3	— 8	—12	—22	25	—27
1763	16	15	B	6	Feb.—19	March 7	—22	—27	—31	June—10	23	Dec.— 2
1764	17	26	AG	3	— 3	Feb.—20	— 7	—12	—16	May—26	25	— 1
1765	18	7	F	2	Jan.—26	—12	March 30	— 4	— 8	—18	26	Nov. 30
1766	19	18	E	5	Feb.—15	March 4	April 19	—24	—28	June— 7	23	—29
1767	1	0	DC	3	Jan.—31	Feb.—17	— 3	— 8	—12	May—22	25	—27
1768	2	11	CB	2	—22	— 8	March 26	April 30	— 4	—14	27	Dec.— 3
1769	3	22	A	5	Feb.—11	—28	April 15	May—20	—24	June— 3	24	— 2
1770	4	3	G	2	Jan.—27	—13	March 31	— 5	— 9	May—19	26	— 1
1771	5	14	F	5	Feb.—16	March 4	April 19	—24	—28	June— 7	23	Nov. 29
1772	6	25	ED	4	— 7	Feb.—24	—11	—16	—20	May—30	24	—28
1773	7	6	C	3	Jan.—30	—16	— 3	— 8	—12	—22	25	—27
1774	8	17	B	5	Feb.—12	March 1	—16	—21	—25	June— 4	24	Dec.— 3
1775	9	28	A	4	— 4	Feb.—21	— 7	—12	—16	May—26	25	— 1
1776	10	9	GF	2	Jan.—26	—12	March 30	— 4	— 8	—18	26	Nov. 30
1777	11	20	E	5	Feb.—15	March 4	April 19	—24	—28	June— 7	23	—29
1778	12	1	DC	3	Jan.—31	Feb.—17	— 4	— 9	—13	May—23	25	—28
1779	13	12	CB	2	—23	— 9	March 26	April 30	— 4	—14	27	Dec.— 3
1780	14	23	BA	5	Feb.—11	—28	April 15	May—20	—24	June— 3	24	— 2
1781	15	4	G	2	Jan.—27	—13	March 31	— 5	— 9	May—19	26	— 1
1782	16	15	F	5	Feb.—16	March 5	April 20	—25	—29	June— 8	23	Nov. 30
1783	17	26	DC	4	— 8	Feb.—25	—11	—16	—20	May—30	24	—28
1784	18	7	B	2	Jan.—23	— 9	March 27	— 1	— 5	—15	26	—27
1785	19	18	A	5	Feb.—12	March 1	April 16	—21	—25	June— 4	24	Dec.— 3
1786	1	0	GF	4	— 4	Feb.—21	— 8	—13	—17	May—27	25	— 2
1787	2	11	F	1	Jan.—20	— 6	March 23	April 27	— 1	—11	27	Nov. 30
1788	3	22	ED	4	Feb.— 8	—25	April 12	May—17	—21	—31	24	—29
1789	4	3	DC	3	Jan.—31	—17	— 4	— 9	—13	—23	25	—28
1790	5	14	CB	6	Feb.—20	March 9	—24	—29	June— 2	June—12	22	—27
1791	6	25	B	4	— 5	Feb.—22	— 8	—13	May—17	May—27	25	Dec.— 2
1792	7	6	AG	2	Jan.—27	—13	March 31	— 5	— 9	—19	26	— 1
1793	8	17	F	5	Feb.—16	March 5	April 20	—25	—29	June— 8	23	Nov. 30
1794	9	28	E	3	— 1	Feb.—18	— 5	—10	—14	May—24	25	—29
1795	10	9	DC	2	Jan.—24	—10	March 27	— 1	— 5	—15	26	—27
1796	11	20	CB	5	Feb.—12	March 1	April 16	—21	—25	June— 4	24	Dec.— 3
1797	12	1	A	4	— 4	Feb.—21	— 8	—13	—17	May—27	25	— 2
1798	13	12	G	1	Jan.—20	— 6	March 24	April 28	— 2	—12	27	— 1
1799	14	23	F	4	Feb.— 9	—26	April 13	May—18	—22	June— 1	24	Nov. 30
1800	15	4	E	3	— 1	—18	— 5	—10	—14	May—24	25	—29
1801	16	15	DC	5	—14	March 3	—18	—23	—27	June— 6	23	—28
1802	17	26	C	4	— 6	Feb.—23	—10	—15	—19	May—29	24	—27
1803	18	7	B	3	Jan.—29	—15	— 1	— 6	—10	—20	26	Dec.— 2

A TABLE of the MOVEABLE FEASTS, according to the several Days that EASTER can possibly fall upon.

Easter-Day.	Sun. at Epiph.	Septuagesima Sunday.	The First Day of Lent.	Rogation Sunday.	Ascension-Day.	Whit Sunday.	Sun. aft. Trin.	Advent Sunday.
Mar. 22	1	Jan. 18	Feb. 4	Apr. 26	Apr. 30	May 10	27	Nov. 29
— 23	1	— 19	— 5	— 27	May 1	— 11	27	— 30
— 24	1	— 20	— 6	— 28	— 2	— 12	27	Dec. 1
— 25	2	— 21	— 7	— 29	— 3	— 13	27	— 2
— 26	2	— 22	— 8	— 30	— 4	— 14	27	— 3
— 27	2	— 23	— 9	May 1	— 5	— 15	26	Nov. 27
— 28	2	— 24	— 10	— 2	— 6	— 16	26	— 28
— 29	2	— 25	— 11	— 3	— 7	— 17	26	— 29
— 30	2	— 26	— 12	— 4	— 8	— 18	26	— 30
— 31	2	— 27	— 13	— 5	— 9	— 19	26	Dec. 1
April 1	3	— 28	— 14	— 6	— 10	— 20	26	— 2
— 2	3	— 29	— 15	— 7	— 11	— 21	26	— 3
— 3	3	— 30	— 16	— 8	— 12	— 22	25	Nov. 27
— 4	3	— 31	— 17	— 9	— 13	— 23	25	— 28
— 5	3	Feb. 1	— 18	— 10	— 14	— 24	25	— 29
— 6	3	— 2	— 19	— 11	— 15	— 25	25	— 30
— 7	3	— 3	— 20	— 12	— 16	— 26	25	Dec. 1
— 8	4	— 4	— 21	— 13	— 17	— 27	25	— 2
— 9	4	— 5	— 22	— 14	— 18	— 28	25	— 3
— 10	4	— 6	— 23	— 15	— 19	— 29	24	Nov. 27
— 11	4	— 7	— 24	— 16	— 20	— 30	24	— 28
— 12	4	— 8	— 25	— 17	— 21	— 31	24	— 29
— 13	4	— 9	— 26	— 18	— 22	June 1	24	— 30
— 14	4	— 10	— 27	— 19	— 23	— 2	24	Dec. 1
— 15	5	— 11	— 28	— 20	— 24	— 3	24	— 2
— 16	5	— 12	Mar. 1	— 21	— 25	— 4	24	— 3
— 17	5	— 13	— 2	— 22	— 26	— 5	23	Nov. 27
— 18	5	— 14	— 3	— 23	— 27	— 6	23	— 28
— 19	5	— 15	— 4	— 24	— 28	— 7	23	— 29
— 20	5	— 16	— 5	— 25	— 29	— 8	23	— 30
— 21	5	— 17	— 6	— 26	— 30	— 9	23	Dec. 1
— 22	6	— 18	— 7	— 27	— 31	— 10	23	— 2
— 23	6	— 19	— 8	— 28	June 1	— 11	23	— 3
— 24	6	— 20	— 9	— 29	— 2	— 12	22	Nov. 27
— 25	6	— 21	— 10	— 30	— 3	— 13	22	— 28

TABLE to find *Easter* from the Year 1900, to 2199 inclusive.

Golden Numbers.	Days of the Month.	Sunday Letters.
14	March 22	D
3	— 23	E
	— 24	F
11	— 25	G
	— 26	A
19	— 27	B
8	— 28	C
	— 29	D
16	— 30	E
5	— 31	F
	April -- 1	G
13	— 2	A
2	— 3	B
	— 4	C
10	— 5	D
	— 6	E
18	— 7	F
7	— 8	G
	— 9	A
15	— 10	B
4	— 11	C
	— 12	D
12	— 13	E
1	— 14	F
	— 15	G
9	— 16	A
17	— 17	B
6	— 18	C
	— 19	D
	— 20	E
	— 21	F
	— 22	G
	— 23	A
	— 24	B
	— 25	C

Note, That in a Bissextile or Leap Year, the Number of *Sundays* after Epiphany will be the same, as if *Easter-Day* had fallen One Day later than it really does. And for the same Reason, One Day must, in every Leap Year, be added to the Day of the Month given by the Table for *Septuagesima Sunday*: And the like must be done for the First Day of *Lent* (commonly called *Ash-Wednesday*) unless the Table gives some Day in the Month of *March* for it; for in that Case, the Day given by the Table is the right Day.

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons, till the Year of our Lord 1900; at which Time, in order that the Ecclesiastical Full Moons may fall nearly on the same Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of *Easter*, from the Year 1900, to the Year 2199 inclusive. This Table is to be made use of, in all respects, as the First Table before inserted, for finding *Easter* till the Year 1899.

General

General TABLES for finding the Dominical or Sunday Letter, and the Places of the Golden Numbers in the Calendar:

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	5100 5200	5300	5400	5500 5600
4700	5800	5900 6000	6100	6200	6300 6400	6500
6600	6700 6800	6900	7000	7100 7200	7300	7400
7500 7600	7700	7800	7900 8000	8100	8200	8300 8400
8500	&c.					

TO find the Dominical or Sunday Letter for any given Year of our Lord, add to the Year its Fourth Part, omitting Fractions, and also the Number, which in Table I. standeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found : Divide the Sum by 7, and if there is no Remainder, then A is the Sunday Letter ; but if any Number remaineth, then the Letter, which standeth under that Number at the Top of the Table, is the Sunday Letter.

T A B L E II.

I	2	3	I	2	3
	Years of our Lord.			Years of our Lord.	
B	1600	0	B	5200	15
	1700	1		5300	16
	1800	1		5400	17
	1900	2		5500	17
B	2000	2	B	5600	17
	2100	2		5700	18
	2200	3		5800	18
	2300	4		5900	19
B	2400	3	B	6000	19
	2500	4		6100	19
	2600	5		6200	20
	2700	5		6300	21
B	2800	5	B	6400	20
	2900	6		6500	21
	3000	6		6600	22
	3100	7		6700	23
B	3200	7	B	6800	22
	3300	7		6900	23
	3400	8		7000	24
	3500	9		7100	24
B	3600	8	B	7200	24
	3700	9		7300	25
	3800	10		7400	25
	3900	10		7500	26
B	4000	10	B	7600	26
	4100	11		7700	26
	4200	12		7800	27
	4300	12		7900	28
B	4400	12	B	8000	27
	4500	13		8100	28
	4600	13		8200	29
	4700	14		8300	29
B	4800	14	B	8400	29
	4900	14		8500	0
	5000	15		&c.	
	5100	16			

TO find the Month and Days of the Month to which the Golden Numbers ought to be prefixed in the Calendar, in any given Year of our Lord, consisting of entire Hundred Years, and in all the intermediate Years betwixt that and the next Hundredth Year following, look in the Second Column of Table II. for the given Year consisting of entire Hundreds, and Note the Number or Cypher which stands against it in the Third Column; then, in Table III. look for the same Number in the Column under any given Golden Number, which when you have found, guide your Eye Side-ways to the Left Hand, and in the First Column you will find the Month and Day, to which that Golden Number ought to be prefixed in the Calendar, during that Period of One Hundred Years.

The Letter B prefixed to certain Hundredth Years in Table II. denotes those Years which are still to be accounted Bissextile or Leap Year in the New Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

Paschal
Full
Moon.

Sunday
Letters.

TABLE III. The GOLDEN NUMBERS.

		i	ii	iii	iv	v	vi	vii	viii	ix	x	xi	xii	xiii	xiv	xv	xvi	xvii	xviii	xix
Mar. 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
Mar. 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
Mar. 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
Mar. 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
Mar. 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
Mar. 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
Mar. 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
Mar. 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
Mar. 29	D	16	27	8	19	0	1	22	3	14	25	6	17	28	9	20	1	12	23	4
Mar. 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
Mar. 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April 3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April 8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 17	B												7	18	29	10	21	2	13	24
April 18	C	6	17	28	9	20	1	12	23	4	15	26								
April 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

The ORDER for MORNING and EVENING PRAYER, daily to be said
and used throughout the Year.

THE Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in Times past.

And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of *England*, by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth.

The O R D E R for
M O R N I N G P R A Y E R,

Daily throughout the Year.

¶ *At the beginning of Morning Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow : and then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. li. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. li. 9.*

The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. *Psal. li. 17.*

Rend your hearts, and not your garments, and turn unto the Lord your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him : neither have we obeyed the voice

of the Lord our God, to walk in his laws which he set before us.

Dan. ix. 9, 10.

O Lord, correct me, but with judgement : not in thine anger, lest thou bring me to nothing.

Jer. x. 24. Psal. vi. 1.

Repent ye ; for the kingdom of heaven is at hand. *S. Matth. iii. 2.*

I will arise, and go to my father ; and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.

S. Luke xv. 18, 19.

Enter not into judgement with thy servant, O Lord ; for in thy sight shall no man living be justified. *Psal. cxliii. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us : But if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 S.*

John i. 8, 9.

Dearly

M O R N I N G P R A Y E R.

DEarly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me:

¶ *A general Confession, to be said of the whole Congregation, after the Minister, all kneeling.*

Almighty and most merciful Father, We have erred and strayed from thy ways like lost sheep: We have followed too much the devices and desires of our own hearts: We have offended against

thy holy laws: We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults: Restore thou them that are penitent; According to thy promises, declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone standing; the people still kneeling.*

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit; that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that

MORNING PRAYER.

that at the last we may come to his eternal joy, through Jesus Christ our Lord.

People shall answer here, and at the end of all other prayers, Amen.

The Minister shall kneel, and say the Prayer with an audible voice; the people also kneeling, and repeating it with him here, and wheresoever else it is used in Divine Service.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespases, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

¶ Then likewise he shall say,

O Lord, open thou our lips;

Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ Here all standing up, the Priest shall say,

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ Then shall be said or sung, this Psalm following: except on Easter-Day, upon which another Anthem is appointed; and on the Nineteenth day of every Month it is not to be read here, but in the ordinary course of the Psalms.

Venite, exultemus Domino. Psal. xcvi.

O Come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew ourselves glad in him with psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O Come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath

MORNING PRAYER.

wrath : that they should not enter into my rest.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall follow the Psalms in order as they are appointed : and at the end of every Psalm throughout the Year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be read distinctly, with an audible voice, the First Lesson, taken out of the Old Testament, as is appointed in the Calendar (except there be proper Lessons assigned for that Day :) he that readeth so standing, and turning himself, as he may best be heard of all such as are present. And after that shall be said or sung in English, the Hymn called Te Deum laudamus, daily throughout the year.*

¶ *Note, That before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter of such a Book : And after every Lesson, Here endeth the First, or The Second Lesson.*

Te Deum laudamus.

WE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the Heavens, and all the Powers therein.

To thee Cherubin and Seraphin : continually do cry,

Holy, holy, holy : Lord God of Sabaoth ;

Heaven and earth are full of the majesty : of thy glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth acknowledge thee ;

The Father : of an infinite Majesty ;

Thine honourable, true : and only Son ;

Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God : in the glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make

M O R N I N G P R A Y E R.

Make them to be numbered with thy saints : in glory everlasting.

O Lord, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee ;
And we worship thy Name :
ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us :
have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted :
let me never be confounded.

¶ *Or this Canticle.*

Benedicite, omnia opera Domini.

O All ye Works of the Lord,
bless ye the Lord : praise him,
and magnify him for ever.

O ye Angels of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord : praise him, and magnify him for ever.

O ye Waters, that be above the firmament, bless ye the Lord : praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Sun and Moon, bless ye the Lord : praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord : praise him, and magnify him for ever.

O ye Showers and Dew, bless ye the Lord : praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord : praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord : praise him, and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord : praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord : praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord : praise him, and magnify him for ever.

O ye Nights and Days, bless ye the Lord : praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord : praise him, and magnify him for ever.

O ye Lightnings and Clouds, bless ye the Lord : praise him, and magnify him for ever.

O let the Earth bless the Lord : yea, let it praise him, and magnify him for ever.

O ye Mountains and Hills, bless ye the Lord : praise him, and magnify him for ever.

F

O all

M O R N I N G

P R A Y E R.

O' all ye green Things upon the Earth, bleſs ye the Lord : praife him, and magnify him for ever.

O ye Wells, bleſs ye the Lord : praife him, and magnify him for ever.

O ye Seas and Floods, bleſs ye the Lord : praife him, and magnify him for ever.

O ye Whales, and all that move in the Waters, bleſs ye the Lord : praife him, and magnify him for ever.

O all ye Fowls of the Air, bleſs ye the Lord : praife him, and magnify him for ever.

O all ye Beaſts and Cattle, bleſs ye the Lord : praife him, and magnify him for ever.

O ye Children of Men, bleſs ye the Lord : praife him, and magnify him for ever.

O let Iſrael bleſs the Lord : praife him, and magnify him for ever.

O ye Priests of the Lord, bleſs ye the Lord : praife him, and magnify him for ever.

O ye Servants of the Lord, bleſs ye the Lord : praife him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bleſs ye the Lord : praife him, and magnify him for ever.

O ye holy and humble Men of Heart, bleſs ye the Lord : praife him, and magnify him for ever.

O Ananias, Azarias, and Miſael,

bleſs ye the Lord : praife him, and magnify him for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then ſhall be read in like manner the Second Leſſon, taken out of the New Teſtament. And after that, the Hymn following ; except when that ſhall happen to be read in the Chapter for the Day, or for the Goſpel on St. John Baptiſt's Day.*

Benedictus. St. Luke i. 68.

Bleſſed be the Lord God of Iſrael : for he hath viſited and redeemed his people ;

And hath raiſed up a mighty ſalvation for us : in the houſe of his ſervant David ;

As he ſpake by the mouth of his holy Prophets : which have been ſince the world began ;

That we ſhould be ſaved from our enemies : and from the hands of all that hate us ;

To perform the mercy promiſed to our forefathers : and to remember his holy covenant ;

To perform the oath which he ſware to our forefather Abraham : that he would give us ;

That we being delivered out of the hands of our enemies : might ſerve him without fear,

In holineſs and righteouſneſs before him : all the days of our life.

And thou, Child, ſhalt be called the Prophet of the Higheſt : for thou ſhalt go before the face of the Lord to prepare his ways ;

To give knowledge of ſalvation unto

M O R N I N G P R A Y E R.

unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the Day-spring from on high hath visited us ;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or this Psalm.*

Jubilate Deo. PSAL. c.

O Be joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God ; it is he that hath made us, and not we ourselves : we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be sung or said the Apostles Creed by the Minister and the People, standing : Except only such days as the Creed of Saint Athanasius is appointed to be read.*

I Believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord ; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried ; He descended into hell ; The third day he arose again from the dead ; He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The Holy Catholick Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body, And the Life everlasting. Amen.

¶ *And after that, these Prayers following; all devoutly kneeling ; the Minister first pronouncing with a loud voice,*

The Lord be with you :
Answe. And with thy spirit.

¶ *Minister.*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and People, shall say the Lord's Prayer with a loud voice.*

O UR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then the Priest standing up, shall say,*

O Lord, shew thy mercy upon us;

Answer. And grant us thy salvation.

Priest. O Lord, save the King;

Answer. And mercifully hear us, when we call upon thee.

Priest. Endue thy Ministers with righteousness;

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people;

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord;

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us;

Answer. And take not thy Holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; all kneeling.*

¶ *The second Collect, for Peace.*

O God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

¶ *The third Collect, for Grace.*

O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. Amen.

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

M O R N I N G P R A Y E R.

¶ *A Prayer for the King's Majesty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King *GEORGE*; and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

A Almighty God, the fountain of all goodness, we humbly beseech thee to bless ~~our gracious Queen Charlotte, his Royal Highness George Prince of Wales,~~ and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

A Almighty and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing: Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. *Amen.*

¶ *A Prayer of S. Chrysostom.*

A Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

The ORDER for
EVENING PRAYER,
Daily throughout the Year.

¶ *At the beginning of Evening Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow : and then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. li. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. li. 9.*

The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. *Psal. li. 17.*

Rend your hearts, and not your garments, and turn unto the Lord your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him : neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

O Lord, correct me, but with judgment : not in thine anger, lest thou bring me to nothing. *Jer. x. 24. Psal. vi. 1.*

Repent ye ; for the kingdom of heaven is at hand. *S. Matth. iii. 2.*

I will arise, and go to my father ; and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *S. Luke xv. 18, 19.*

Enter not into judgment with thy servant, O Lord ; for in thy sight shall no man living be justified. *Psal. cxliii. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us : But if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 S. John i. 8, 9.*

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness ; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father ; but confess them with an humble, lowly, penitent, and obedient heart ; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknow-
ledge

EVENING PRAYER.

ledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me:

¶ A general Confession, to be said of the whole Congregation, after the Minister, all kneeling.

ALmighty and most merciful Father, We have erred and strayed from thy ways like lost sheep: We have followed too much the devices and desires of our own hearts: We have offended against thy holy laws: We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults: Restore thou them that are penitent; According to thy promises, declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, right-

eous and sober life, To the glory of thy holy name. Amen.

¶ The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the People still kneeling.

ALmighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins; He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit; that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy, through Jesus Christ our Lord. *Amen.*

¶ Then the Minister shall kneel, and say the Lord's Prayer; the People also kneeling, and repeating it with him.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom,
and

EVENING PRAYER.

and the power, and the glory,
For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips;

Answer. And our mouth shall
shew forth thy praise.

Priest. O God, make speed to
save us.

Answer. O Lord, make haste to
help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to
the Son: and to the Holy Ghost;

Answer. As it was in the begin-
ning, is now, and ever shall be:
world without end. Amen.

Priest. Praise ye the Lord.

Answer. The Lord's Name be
praised.

¶ *Then shall be said or sung the Psalms in or-
der as they are appointed. Then a Lesson of
the Old Testament, as is appointed; and
after that, Magnificat, (or the Song of the
blessed virgin Mary) in English, as followeth.*

Magnificat. S. Luke i. 46.

MY soul doth magnify the
Lord: and my spirit hath
rejoiced in God my Saviour.

For he hath regarded: the low-
liness of his hand-maiden.

For behold, from henceforth: all
generations shall call me blessed.

For he that is mighty hath mag-
nified me: and holy is his Name.

And his mercy is on them that
fear him: throughout all ge-
nerations.

He hath shewed strength with his
arm: he hath scattered the proud
in the imagination of their hearts.

He hath put down the mighty
from their seat: and hath exalted
the humble and meek.

He hath filled the hungry with
good things: and the rich he
hath sent empty away.

He remembering his mercy hath
holpen his servant Israel: as he
promised to our forefathers, A-
braham and his seed, for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Or else this Psalm; except it be on the Nine-
teenth Day of the Month, when it is read
in the ordinary course of the Psalms.*

Cantate Domino. Psal. xcviij.

O Sing unto the Lord a new
song: for he hath done
marvellous things.

With his own right hand, and
with his holy arm: hath he got-
ten himself the victory.

The Lord declared his salvation:
his righteousness hath he openly
shewed in the sight of the heathen.

He hath remembered his mercy
and truth toward the house of Is-
rael: and all the ends of the world
have seen the salvation of our God.

Shew yourselves joyful unto the
Lord, all ye lands: sing, rejoice,
and give thanks.

Praise the Lord upon the harp:
sing to the harp with a psalm of
thanksgiving.

With trumpets also and shawms:
O shew yourselves joyful before
the Lord the King.

Let the sea make a noise, and
all

all that therein is : the round world
and they that dwell therein.

Let the floods clap their hands,
and let the hills be joyful together
before the Lord : for he cometh
to judge the earth.

With righteousness shall he
judge the world : and the peo-
ple with equity.

Glory be to the Father, and to
the Son : and to the Holy Ghost ;

As it was in the beginning, is
now, and ever shall be : world
without end. Amen.

¶ *Then a Lesson of the New Testament, as
it is appointed : and after that, Nunc di-
mittis (or the Song of Simeon) in Eng-
lish, as followeth.*

Nunc dimittis. St. Luke ii. 29.

LORD, now lettest thou thy
servant depart in peace : ac-
cording to thy word.

For mine eyes have seen : thy
salvation,

Which thou hast prepared : be-
fore the face of all people ;

To be a light to lighten the
Gentiles : and to be the glory of
thy people Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Or else this Psalm ; except it be on the
Twelfth Day of the Month.*

Deus misereatur. Psal. lxxii.

GOD be merciful unto us,
and bless us : and shew us
the light of his countenance, and
be merciful unto us ;

That thy way may be known
upon earth : thy saving health a-
mong all nations.

Let the people praise thee, O
God : yea, let all the people praise
thee.

O let the nations rejoice and be
glad : for thou shalt judge the folk
righteously, and govern the na-
tions upon earth.

Let the people praise thee, O
God : yea, let all the people praise
thee.

Then shall the earth bring forth
her increase : and God, even our
own God, shall give us his blessing.

God shall bless us : and all the
ends of the world shall fear him.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then shall be said or sung the Apostles Creed
by the Minister and the People, standing.*

I Believe in God the Father Al-
mighty, Maker of Heaven
and Earth :

And in Jesus Christ his only
Son our Lord ; Who was conceiv-
ed by the Holy Ghost, Born of
the Virgin Mary, Suffered under
Pontius Pilate, Was crucified,
dead, and buried ; He descended
into Hell ; The third day he rose
again from the dead, He ascended
into Heaven, and sitteth on the
right hand of God the Father Al-
mighty ; From thence he shall come
to judge the quick and the dead.

I believe in the Holy Ghost ;
G The

EVENING

PRAYER.

The Holy Catholick Church ;
The Communion of Saints ; The
Forgiveness of sins ; The Resur-
rection of the body, And the
Life everlasting. Amen.

¶ *And after that, these Prayers following,
all devoutly kneeling ; the Minister first
pronouncing with a loud voice,*

The Lord be with you :

Ans. And with thy spirit.

¶ *Minister.*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and People,
shall say the Lord's Prayer with a loud
voice.*

OUR Father, which art in
heaven, Hallowed be thy
Name ; Thy kingdom come ; Thy
will be done in earth, as it is in
heaven : Give us this day our
daily bread ; And forgive us our
trespasses, as we forgive them
that trespass against us ; And lead
us not into temptation, But de-
liver us from evil. Amen.

¶ *Then the Priest standing up, shall say,*

O Lord, shew thy mercy up-
on us ;

Answer. And grant us thy sal-
vation.

Priest. O Lord, save the King ;

Answer. And mercifully hear
us, when we call upon thee.

Priest. Endue thy Ministers
with righteousness ;

Answer. And make thy chosen
people joyful.

Priest. O Lord, save thy people ;
Answer. And bless thine inhe-
ritance.

Priest. Give peace in our time,
O Lord ;

Answer. Because there is none
other that fighteth for us, but
only thou, O God.

Priest. O God, make clean our
hearts within us ;

Answer. And take not thy
Holy Spirit from us.

¶ *Then shall follow three Collects ; the first of
the Day ; the second for Peace ; the third
for Aid against all Perils, as hereafter fol-
loweth : which two last Collects shall be daily
said at Evening Prayer without alteration.*

¶ *The second Collect at Evening
Prayer.*

O God, from whom all holy
desires, all good counsels,
and all just works do proceed ;
Give unto thy servants that peace,
which the world cannot give ; that
both our hearts may be set to o-
bey thy commandments, and also
that by thee we being defended
from the fear of our enemies, may
pass our time in rest and quietness,
through the merits of Jesus Christ
our Saviour. Amen.

¶ *The third Collect, for Aid against
all Perils.*

Lighten our darkness, we be-
seech thee, O Lord ; and by
thy great mercy defend us from
all perils and dangers of this night,
for the love of thy only Son our
Saviour Jesus Christ. Amen.

¶ *In Quires and Places where they sing, here
followeth the Anthem.*

¶ *A*

EVENING PRAYER.

¶ *A Prayer for the King's Majesty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King *GEORGE*; and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

A Almighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Charlotte*, his Royal Highness *George* Prince of *Wales*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

A Almighty and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing: Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. *Amen.*

¶ *A Prayer of S. Chrysostom.*

A Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

The Creed of S. Athanasius.

¶ *Upon these Feasts ; Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Whitfunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity-Sunday, shall be sung or said at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly called The Creed of Saint Athanasius, by the Minister and People, standing.*

Quicumque vult.

WHosoever will be saved : before all things it is necessary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled : without doubt he shall perish everlastingly.

And the Catholick Faith is this : That we worship one God in Trinity, and Trinity in Unity ;

Neither confounding the Persons : nor dividing the Substance.

For there is one Person of the Father, another of the Son : and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one : the glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son : and such is the Holy Ghost.

The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal : and the Holy Ghost eternal ;

And yet they are not three eternals : but one eternal.

As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

So likewise, the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty ;

And yet they are not three Almightyes : but one Almighty.

So the Father is God, the Son is God : and the Holy Ghost is God ;

And yet they are not three Gods : but one God.

So likewise, the Father is Lord, the Son Lord : and the Holy Ghost Lord ;

And yet not three Lords : but one Lord.

For like as we are compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord ;

So are we forbidden by the Catholick religion : to say, There be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone :
not

The Creed of S. Athanasius.

not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another.

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is afore-said: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul, and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to

the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: descended into hell, rose again the third day from the dead;

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The LITANY.

¶ Here followeth the LITANY, or General Supplication, to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times, when it shall be commanded by the Ordinary.

O God the Father of heaven : have mercy upon us miserable sinners.

O God the Father of heaven : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father, and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons, and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief ; from sin, from the crafts and assaults of the devil ; from thy wrath,

and from everlasting damnation,
Good Lord, deliver us.

From all blindness of heart ; from pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin ; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest ; from plague, pestilence, and famine ; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion ; from all false doctrine, heresy, and schism ; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation ; by thy holy Nativity and Circumcision ; by thy Baptism, Fasting and Temptation,

Good Lord, deliver us.

By thine Agony and Bloody Sweat ; by thy Cross and Passion ; by thy precious Death and Burial ; by thy glorious Resurrection and Ascension ; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation ; in all time of our wealth ; in the hour of death,

The LITANY.

death, and in the day of judgement,
Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way ;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant *GEORGE*, our most gracious King and Governor ;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory ;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen *Charlotte*, his Royal Highness *George* Prince of *Wales*, and all the Royal Family ;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word, and that both by their preaching and living they may set it forth and shew it accordingly ;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all Nations unity, peace, and concord ;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet.

We beseech thee to hear us, good Lord.

That

The LITANY.

That it may please thee to succour, help, and comfort all that are in danger, necessity, and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women, labouring of child, all sick persons, and young children, and to shew thy pity upon all prisoners and captives ;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world ;

Grant us thy peace.

O Lamb of God : that takest away the sins of the world ;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall the Priest, and the People with him, say the Lord's Prayer.*

OUR Father, which art in heaven, Hallowed be thy Name ; Thy kingdom come ; Thy will be done in earth, as it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into temptation, But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Ans. Neither reward us after our Iniquities.

¶ Let us pray.

O God, merciful Father, that despiseth not the sighing of a contrite heart, nor the desire of such as be sorrowful ; Mercifully assist our prayers that we make before thee in all our troubles and adversities whensoever they oppress us ; and graciously hear us, that those

The LITANY.

those evils, which the craft and subtilty of the devil or man worketh against us be brought to nought, and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, &c.

Answer. As it was in the beginning, &c.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us;

Answer. As we do put our trust in thee.

¶ Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate Jesus Christ our Lord. *Amen.*

¶ *A Prayer of S. Chrysostom.*

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the LITANY.

H

PRAYERS and THANKSGIVINGS,

UPON SEVERAL OCCASIONS,

To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

P R A Y E R S.

¶ *For Rain.*

O God, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

¶ *For fair Weather.*

O Almighty Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

¶ *In the time of Dearth and Famine.*

O God, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee, and the Holy Ghost, be all honour and glory now and for ever. *Amen.*

¶ *Or this.*

O God, merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

¶ *In*

P R A Y E R S.

¶ *In the time of War and Tumults.*

O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. *Amen.*

¶ *In the time of any common Plague or Sickness.*

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of king David, didst slay with the plague of Pestilence threescore and ten thousand, and yet remembering thy mercy, didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. *Amen.*

¶ *In the Ember Weeks, to be said every day, for those that are to be admitted into holy Orders.*

A Almighty God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

A Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any Office and Administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

P R A Y E R S.

¶ *A Prayer that may be said after any of the former.*

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Session.*

Most gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign and his Kingdoms; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessities for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus

Christ our most blessed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer, for all conditions of Men, to be used at such times when the Litany is not appointed to be said.*

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all Nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness, all those who are any ways afflicted or distressed in mind, body, or estate;

[* especially those for whom our prayers are desired;]

* This to be said when any desire the Prayers of the Congregation.

that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions: And this we beg for Jesus Christ his sake. *Amen.*

THANKS.

THANKSGIVING S.

¶ *A General Thanksgiving.*

A Lmighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and

to all men: [** This to be said when any that have been prayed for, desire to return praise. particularly to those, who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We

bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *For Rain.*

O God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the

earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

¶ *For fair Weather.*

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

¶ *For Plenty.*

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

¶ *For*

THANKSGIVING S.

¶ *For Peace and Deliverance from our Enemies.*

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

¶ *For restoring Publick Peace at Home.*

O Eternal God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. *Amen.*

¶ *For Deliverance from the Plague, or other common Sicknes.*

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions by thy late heavy and dreadful visitation; and now in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law, might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. *Amen.*

THE

T H E
COLLECTS, EPISTLES, and GOSPELS,
To be used throughout the Year.

¶ *Note, that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.*

¶ *The first Sunday in Advent.*

The Collect.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every Day with the other Collects in Advent, until Christmas-Eve.*

The Epistle. Rom. xiii. 8.

OWE no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy Neighbour as thyself. Love worketh no ill to his

neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. S. Matth. xxi. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that

it.

The second Sunday in Advent.

it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the Name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrowed the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

The second Sunday in Advent.

The Collect.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that

we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle. Rom. xv. 4.

Whatsoever things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope. Now the God of patience and consolation grant you to be like minded one towards another, according to Christ Jesus: that ye may with one mind, and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the Fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name: And again he saith, Rejoice, ye Gentiles, with his people: And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the
God

The third Sunday in Advent.

God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Gospel. S. Luke xxi. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye, that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away.

The third Sunday in Advent.

The Collect.

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way be-

fore thee; Grant that the Ministers and Stewards of thy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. *Amen.*

The Epistle. I Cor. iv. 1.

LET a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. Moreover, it is required in Stewards, that a man be found faithful. But with me it is a very small thing, that I should be judged of you, or of man's judgement: yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

The Gospel. S. Matth. xi. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said un-

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The fourth Sunday in Advent.

to them, Go, and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The fourth Sunday in Advent.

The Collect.

O Lord, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord; to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

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The Epistle. Phil. iv. 4.

Rejoice in the Lord alway, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: But in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. S. John i. 19.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us: What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not:

He

C H R I S T M A S - D A Y .

He it is who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing.

¶ *The Nativity of our Lord, or the Birth-day of CHRIST, commonly called Christmas-day.*

The Collect.

Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever, one God, world without end. *Amen.*

The Epistle. Heb. i. 1.

GOD, who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath

by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish, but thou remainest; and they all shall wax old as doth a garment: and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The Gospel. S. John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made, that was made. In him was

Saint Stephen's Day.

life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John: The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteneth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

Saint Stephen's Day.

The Collect.

GRANT, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our persecutors, by

the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then shall follow the Collect of the Nativity; which shall be said continually unto New-year's Eve.*

For the Epistle. Acts vii. 55.

STEPHEN being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God; and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep.

The Gospel. S. Matth. xxiii. 34.

BEhold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city;

Saint John the Evangelist's Day.

city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

Saint John the Evangelist's Day.

The Collect.

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John i. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled

of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his Word is not in us.

The Gospel. S. John xxi. 19.

JESUS said unto Peter, Follow me. Then Peter turning about, seeth the disciple whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

Peter

The Innocents Day.

Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, That that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

The Innocents Day.

The Collect.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xiv. 1.

I Looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's Name

written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Gospel. S. Matth. ii. 13.

THE angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked

The Sunday after Christmas-Day.

mocked of the wise men, was exceeding wroth; and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Sunday after Christmas-Day.

The Collect.

ALmighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever, one God, world without end. *Amen.*

The Epistle. Gal. iv. 1.

NOW I say, that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage un-

der the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel. S. Matth. i. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, (before they came together) she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel,

The Circumcision of Christ.

Emmanuel, which being interpreted, is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first-born son; and he called his Name JESUS.

The Circumcision of Christ.

The Collect.

Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true Circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Rom. iv. 8.

Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of all them that be-

lieve, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, That he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel. S. Luke ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told

The Epiphany.

told unto them. And when eight days were accomplished for the circumcising of the child, his Name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany.*

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in

Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him.

The Gospel. S. Matth. ii. 1.

WHEN Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him,

K

The first Sunday after the Epiphany.

him, In Bethlehem of Judea: for thus it is written by the prophet, And thou, Bethlehem in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures they presented unto him gifts; gold, and frankincense, and myrrhe. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The first Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon

thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 1.

I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

The Gospel. S. Luke ii. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and

The Second Sunday after the Epiphany.

and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man.

The second Sunday after the Epiphany.

The Collect.

ALmighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days

of our life, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 6.

HAVING then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel. S. John ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called,

The third Sunday after the Epiphany.

and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

The third Sunday after the Epiphany.

The Collect.

ALmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and

necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 16.

BE not wise in your own conceits. Recompenſe to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. S. Matth. viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, Be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion beseeching

The fourth Sunday after the Epiphany.

befeeching him, and faying, Lord, my fervant lieth at home fick of the palsy, grievously tormented. And Jesus faith unto him, I will come and heal him. The centurion answered and faid, Lord, I am not worthy that thou fhouldest come under my roof; but fpeak the word only, and my fervant fhall be healed. For I am a man under authority, having foldiers under me: and I fay unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my fervant, Do this, and he doeth it. When Jesus heard it, he marvelled, and faid to them that followed, Verily I fay unto you, I have not found fo great faith, no not in Israel. And I fay unto you, That many fhall come from the east and weft, and fhall fit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the Kingdom fhall be caft out into outer darknefs: there fhall be weeping and gnafhing of teeth. And Jesus faid unto the centurion, Go thy way, and as thou haft believed, fo be it done unto thee. And his fervant was healed in the felf-fame hour.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knoweft us to be fet in the midft of fo many and great dangers, that by reason of the frailty of our nature we cannot always ftand upright; Grant to us fuch ftrength and protection,

as may fupport us in all dangers, and carry us through all temptations, through Jesus Chrift our Lord. *Amen.*

The Epiftle. Rom. xiii. 1.

LET every foul be fubject unto the higher powers; for there is no power but of God: the powers that be, are ordained of God. Whofoever therefore refifteth the power, refifteth the ordinance of God: and they that refift, fhall receive to themfelves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou fhalt have praife of the fame: for he is the minifter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the fword in vain: for he is the minifter of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye muft needs be fubject, not only for wrath, but alfo for confcience fake. For, for this caufe pay ye tribute alfo; for they are God's minifters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuftom to whom cuftom, fear to whom fear, honour to whom honour.

The Gospel. S. Matth. viii. 23.

AND when he was entered into a fhip, his difciples followed him. And behold, there arofe a great

The fifth Sunday after the Epiphany.

great tempest in the sea, insomuch that the ship was covered with the waves : but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine : and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And be-

hold, the whole city came out to meet Jesus : and when they saw him, they besought him, that he would depart out of their coasts.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee to keep thy Church and household continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle. Col. iii. 12.

PUT on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God, and the Father by him.

The

The sixth Sunday after the Epiphany.

The Gospel. S. Matth. xiii. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

The sixth Sunday after the Epiphany.

The Collect.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purify ourselves,

even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever, one God, world without end. *Amen.*

The Epistle. 1 S. John iii. 1.

BEhold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose, the Son of God was manifested,

Septuagesima Sunday.

manifested, that he might destroy the works of the devil.

The Gospel. S. Matth. xxiv. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuagesima, or the third Sunday before Lent.

The Collect.

O Lord, we beseech thee favourably to hear the prayers of thy people, that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

The Epistle. I Cor. ix. 24.

KNOW ye not, that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery, is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast away.

The Gospel. S. Matth. xx. 1.

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his

Sexagesima Sunday.

his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He said unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard said unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way;

I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

The Sunday called Sexagesima, or the second Sunday before Lent.

The Collect.

O Lord God, who seeest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. xi. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, whereinfoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I: are they ministers of Christ? (I speak as a fool) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered

L

Quinquagesima Sunday.

suffered shipwrack ; a night and a day I have been in the deep ; in journeyings often ; in perils of waters ; in perils of robbers ; in perils by my own country-men ; in perils by the heathen ; in perils in the city ; in perils in the wilderness ; in perils in the sea ; in perils among false brethren ; in weariness and painfulness ; in watchings often ; in hunger and thirst ; in fastings often ; in cold and nakedness ; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak ? who is offended, and I burn not ? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lye not.

The Gospel. S. Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed ; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it ; and some fell upon a rock, and as soon as it was sprung up it withered away, because it lacked moisture ; and some fell among thorns, and the thorns sprang up with it, and choked it ; and other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when

he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be ? And he said, Unto you it is given to know the mysteries of the kingdom of God : but to others in parables ; that seeing they might not see, and hearing they might not understand. Now the parable is this : The seed is the word of God ; those by the way-side are they that hear ; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved. They on the rock are they, which when they hear, receive the word with joy ; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choaked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

O Lord, who hast taught us, that all our doings without charity are nothing worth ; Send thy Holy Ghost, and pour into our hearts

Quinquagesima Sunday.

hearts that most excellent gift of charity, the very bond of peace, and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

The Epistle. 1 Cor. xiii. i.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal : And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part: but when that which is perfect is come, then that which is in

part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel. S. Luke xviii. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more;

The first Day of Lent.

Thou Son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou, that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

The first Day of Lent, commonly called Ash-Wednesday.

The Collect.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent, after the Collect appointed for the day.*

For the Epistle. Joel ii. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for

he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: Wherefore should they say among the people, Where is their God?

The Gospel. S. Matth. vi. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and

The first Sunday in Lent.

and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.

The first Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. vi. 1.

WE then, as workers together with him, beseech you also, that ye receive not the grace of God in vain: (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation;) Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by know-

ledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. S. Matth. iv. 1.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an-hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written

The second Sunday in Lent.

written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

The second Sunday in Lent.

The Collect.

ALmighty God, who see'st that we have no power of ourselves, to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord.
Amen.

The Epistle. 1 Theff. iv. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification,

that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles, which know not God: that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

The Gospel. S. Matth. xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David: my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came, and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered, and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered

The third Sunday in Lent.

ed and said unto her, O woman, great is thy faith ! be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 1.

BE ye therefore followers of God, as dear children ; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour. But fornication and all uncleanness, or covetousness, let it not be once named among you, as becometh saints ; neither filthiness, nor foolish-talking, nor jesting, which are not convenient ; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words : for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them ; for ye were

sometimes darkness, but now are ye light in the Lord : walk as children of light ; (for the fruit of the Spirit is in all goodness, and righteousness, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them : for it is a shame even to speak of those things which are done of them in secret. But all things that are reproved, are made manifest by the light ; for whatsoever doth make manifest, is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. S. Luke xi. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake ; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation ; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand ? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out ? therefore shall they be your judges. But if I with the
finger

The fourth Sunday in Lent.

finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God, and keep it.

The fourth Sunday in Lent.

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be

relieved, through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Gal. iv. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? for it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem, which is above, is free: which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh, persecuted him that was born after the Spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The

The fifth Sunday in Lent.

The Gospel. S. John vi. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the pass-over, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered

them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

The Epistle. Hebr. ix. 11.

CHRISt being come an high Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats, and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause

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The Sunday next before Easter.

he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel. S. John viii. 46.

JESUS said, Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil: Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should

say, I know him not, I should be a lyar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

ALmighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. ii. 5.

LET this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled

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bled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. S. Matth. xxvii. i.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters

field to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because

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of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they

had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a scull, they gave him vinegar to drink mingled with gall; and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe

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lieve him. He trusted in God ; let him deliver him now, if he will have him : for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani* ? that is to say, My God, my God, why hast thou forsaken me ? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

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For the Epistle. Isai. lxiii. 1.

WHO is this that cometh from Edom with dyed garments from Bozrah ? this that is glorious in his apparel, travelling in the greatness of his strength ? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth the wine-fat ? I have troden the wine-press alone, and of the people there was none with me : for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help ; and I wondered that there was none to uphold : therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said,
Surely

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Surely they are my people, children that will not lye : so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them : in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit : therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock ? Where is he that put his Holy Spirit within him ? that led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting Name ? that led them through the deep as an horse in the wilderness ; that they should not stumble ? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest : so didst thou lead thy people to make thyself a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory : where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me ? Are they restrained ? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not : Thou, O Lord, art our Father, our Re-

deemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways ? and hardened our hearts from thy fear ? Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while : our adversaries have troden down thy sanctuary. We are thine : thou never barest rule over them ; they were not called by thy Name.

The Gospel. S. Mark xiv. 1.

AFTER two days was the feast of the passover, and of unleavened bread : and the chief priests and the scribes sought how they might take him by craft, and put him to death : But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabastrer box of ointment of spikenard, very precious ; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made ? for it might have been sold for more than three hundred pence, and have been given to the poor : And they murmured against her. And Jesus said, Let her alone ; why trouble ye her ? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them

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them good : but me ye have not always. She hath done what she could ; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money : And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover ? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water ; follow him : And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples ? And he will shew you a large upper-room furnished, and prepared : there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them : and they made ready the passover. And in the evening he cometh with the twelve.

And as they sat, and did eat, Jesus said, Verily I say unto you, One of you, which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I ? and another said, Is it I ? and he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him : but wo to that man by whom the Son of man is betrayed : good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat : this is my body. And he took the cup, and when he had given thanks, he gave it to them : and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night : for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say

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I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane : and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be fore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death ; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee ; take away this cup from me ; nevertheless, not what I will, but what thou wilt. And he cometh, and findeth them sleeping and saith unto Peter, Simon, sleepest thou ? couldest not thou watch one hour ? Watch ye and pray, lest ye enter into temptation : the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again ; for their eyes were heavy : neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest :

it is enough, the hour is come ; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go ; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he ; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master ; and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves, to take me ? I was daily with you in the temple teaching, and ye took me not : but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body ; and the young men laid hold on him : and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest : and with him were assembled all the chief priests, and the elders, and the scribes. And

Peter

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Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the council sought for witnesses against Jesus to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and said, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the

palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

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For the Epistle. Isai. l. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: there-

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fore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. S. Mark xv. 1.

AND straightway in the morning, the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that

Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? (for he knew that the chief priests had delivered him for envy.) But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head: and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit

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spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucified two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others, himself he cannot save. Let Christ the King of Israel descend now from the cross, that

we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

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The Epistle. Hebr. ix. 16.

WHERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, accord-

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ing to the law, he took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation.

The Gospel. S. Luke xxii. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in: And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper-room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the

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the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper; saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth, as it was determined; but wo unto that man by whom he is betrayed! And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here:

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here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote a servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far.

And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house: and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept

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wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

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The Epistle. 1 Cor. xi. 17.

IN this that I declare unto you, I praise you not; that ye come together, not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved, may be made manifest among you. When ye come toge-

ther therefore into one place, this is not to eat the Lord's supper: for in eating, every one taketh before other his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among

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among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel. S. Luke xxiii. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, That he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceed-

ing glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people; and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast in prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried,

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cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave sentence, that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? and there were also two other malefactors led with him to

be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself, and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise. And it was about the sixth hour: and there was darkness over all the
O earth,

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earth, until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit : and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.

The Collects.

ALmighty God, We beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

ALmighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified ; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every

member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

OMerciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted, and live ; Have mercy upon all Jews, Turks, Infidels, and Hereticks ; and take from them all ignorance, hardness of heart, and contempt of thy Word ; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Epistle. Hebr. x. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect : for then would they not have ceased to be offered ? because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the

the

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the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his foot-stool. For by one offering he hath perfected for ever them that are sanctified: whereof the Holy Ghost also is a witness to us: For after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of

these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.

The Gospel. S. John xix. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! And they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When

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the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him : for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid ; and went again into the Judgement-hall, and saith unto Jesus, Whence art thou ? but Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me ? Knowest thou not that I have power to crucify thee, and have power to release thee ? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above : therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him : but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend : whosoever maketh himself a King, speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the Judgement-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour : and he saith unto the Jews, Behold your King. But they cried out, Away

with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King ? The chief priests answered, We have no King but Cesar. Then delivered he him therefore unto them to be crucified : and they took Jesus, and led him away. And he bearing his cross, went forth into a place called The place of a scull, which is called in the Hebrew, Golgotha : where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross ; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews ; for the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews ; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, (and made four parts, to every soldier a part) and also his coat : now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be : that the Scripture might be fulfilled, which saith, They parted my raiment among them,

Easter Even.

them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: And he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high-day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with

a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

Easter Even.

The Collect.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him; and that through the grave and gate of death, we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. iii. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust; (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while

E A S T E R - D A Y .

while the ark was a preparing ; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.

The Gospel. S. Matth. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock ; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest

his disciples come by night and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first. Pilate said unto them, Ye have a watch ; go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

E A S T E R - D A Y .

¶ *At Morning Prayer, instead of the Psalm [O come let us sing, &c.] these Anthems shall be sung or said.*

CHRIST our passover is sacrificed for us : therefore let us keep the feast ;

Not with the old leaven, neither with the leaven of malice and wickedness : but with the unleavened bread of sincerity and truth.

1 Cor. v. 7.

CHRIST being raised from the dead, dieth no more : death hath no more dominion over him.

For in that he died, he died unto sin once : but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin : but alive unto God through Jesus Christ our Lord. *Rom. vi. 9.*

CHRIST is risen from the dead : and become the first-fruits of them that slept.

For since by man came death : by man came also the resurrection of the dead.

For as in Adam all die : even so
in

Monday in Easter-week.

in Christ shall all be made alive.

1 Cor. xv. 20.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

Almighty God, who through thine only-begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

The Epistle. Col. iii. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

The Gospel. S. John xx. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did out-run Peter, and came first to the sepulchre; and he stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Monday in Easter-week.

The Collect.

Almighty God, who through thy only-begotten Son Jesus Christ, hast overcome death, and opened

Monday in Easter-week.

opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

For the Epistle. Acts. x. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and

drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name, whosoever believeth in him shall receive remission of sins.

The Gospel. S. Luke xxiv. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these, that ye have one to another, as ye walk and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: and how the chief priests, and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that

Tuesday in Easter-week.

that it had been he who should have redeemed Israel : and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre ; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us, went to the sepulchre, and found it even so as the women had said ; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken ! ought not Christ to have suffered these things, and to enter into his glory ? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village, whither they went : and he made as though he would have gone further : but they constrained him, saying, Abide with us ; for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by

the way, and while he opened to us the Scriptures ? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-week.

The Collect.

Almighty God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life ; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

For the Epistle. Acts xiii. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled

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Tuesday in Easter-week.

led them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the Fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justi-

fied by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets, Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

The Gospel. S. Luke xxiv. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures; and said unto them, Thus

The first Sunday after Easter.

Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALmighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. I S. John v. 4.

WHatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear wit-

ness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life.

The Gospel. S. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

The second and third Sundays after Easter.

The Second Sunday after Easter.

The Collect.

ALmighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace, that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. ii. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now

returned unto the Shepherd and Bishop of your souls.

The Gospel. S. John x. 11.

JESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The Third Sunday after Easter.

The Collect.

ALmighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

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The fourth Sunday after Easter.

The Epistle. I S. Pet. ii. 11.

DEarly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness; but as the servants of God. Honour all men: Love the brotherhood: Fear God: Honour the king.

The Gospel. S. John xvi. 16.

JESUS said to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now

Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The fourth Sunday after Easter.

The Collect.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The Epistle. S. James i. 17.

EVery good gift, and every perfect gift is from above, and cometh down from the Father of lights,

The fifth Sunday after Easter.

lights, with whom is no variable-ness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls.

The Gospel. S. John xvi. 5.

JESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: Of sin, because they believe not on me: of righteousness, because I go to my Father, and ye see me no more: of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he

will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. S. James i. 22.

BE ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein: he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own

The Ascension-day.

own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. S. John xvi. 23.

Verily, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his

own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension-day.

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

For the Epistle. Acts i. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: to whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which,

Sunday after Ascension-day.

which; faith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

The Gospel. S. Mark xvi. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the

world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.

Sunday after Ascension-day.

The Collect.

O God, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 1 S. Pet. iv. 7.

THE end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all

W H I T - S U N D A Y .

all things have fervent charity among yourselves : for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God : if any man minister, let him do it as of the ability which God giveth : that God in all things may be glorified through Jesus Christ ; to whom be praise and dominion for ever and ever. Amen.

The Gospel. S. John xv. 26. and part of the 16th Chapter.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues : yea, the time cometh, that whosoever killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me : but these things have I told you, that when the time shall come ye may remember that I told you of them.

W H I T - S U N D A Y .

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit ; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts ii. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place : and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them : and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these

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these which speak, Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

The Gospel. S. John xiv. 15.

JESUS said unto his disciples, If ye love me, keep my commandments: and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father; and I will love him, and will manifest myself to him. Judas saith unto him, (not Isca-

riot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear, is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you, before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

Monday

Monday in Whitsun-week.

Monday in Whitsun-week.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts x. 34.

THEN Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all;) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree:

Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name, whosoever believeth in him shall receive remission of sins. While Peter yet spake these words the Holy Ghost fell on all them who heard the Word. And they of the circumcision, who believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost: For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? and he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Gospel. S. John iii. 16.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the

Tuesday in Whitsun-week.

world through him might be saved. He that believeth on him, is not condemned : but he that believeth not, is condemned already ; because he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light ; neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun-week.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit ; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts viii. 14.

WHEN the Apostles, who were at Jerusalem, heard that Samaria had received the Word of God, they sent unto them Peter and John ; who when they were come down, prayed for them,

that they might receive the Holy Ghost : (for as yet he was fallen upon none of them ; only they were baptized in the Name of the Lord Jesus :) Then laid they their hands on them, and they received the Holy Ghost.

The Gospel. S. John x. 1.

Verily, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth ; and the sheep hear his voice ; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him ; for they know his voice : and a stranger will they not follow, but will flee from him ; for they know not the voice of strangers. This parable spake Jesus unto them ; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep : All that ever came before me are thieves and robbers ; but the sheep did not hear them. I am the door ; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy :

I am

TRINITY-SUNDAY.

I am come that they might have life, and that they might have it more abundantly.

TRINITY-SUNDAY.

The Collect.

Almighty and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

For the Epistle. Rev. iv. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne: and he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns

of gold: And out of the throne proceeded lightnings, and thunders, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne, there was a sea of glass, like unto crystal. And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind: and the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

The Gospel. S. John iii. 1.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came
to

The first Sunday after Trinity.

to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God : for no man can do these miracles, that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old ? can he enter the second time into his mother's womb, and be born ? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh ; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth ; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be ? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things ? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our witness. If I have told you earthly things, and ye believe not ; how shall ye believe, if I tell you of heavenly things ? And no man hath ascended up to hea-

ven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : that whosoever believeth in him, should not perish, but have eternal life.

The first Sunday after Trinity.

The Collect.

O God, the strength of all them that put their trust in thee, Mercifully accept our prayers ; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John iv. 7.

Beloved, let us love one another : for love is of God, and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God ; for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time.

If

The first Sunday after Trinity.

If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us ; because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love ; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgement ; because as he is, so are we in this world. There is no fear in love ; but perfect love casteth out fear ; because fear hath torment : He that feareth, is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a lyar : for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen ? And this commandment have we from him, That he who loveth God, love his brother also.

The Gospel: S. Luke xvi. 19.

THERE was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar, named Lazarus, who was laid at his gate full of sores, and desiring to be fed

with the crumbs which fell from the rich man's table : moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried : and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed : so that they who would pass from hence to you, cannot ; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house : for I have five brethren ; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets ; let them hear them. And he said, Nay, father Abraham ; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not

Moses,

The second Sunday after Trinity.

Moses and the prophets, neither will they be persuaded though one rose from the dead.

The Second Sunday after Trinity.

The Collect.

O LORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John iii. 13.

Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall

assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. S. Luke xiv. 16.

A Certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused: and another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused: and another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out

The Third Sunday after Trinity.

out quickly into the streets and lanes of the city, and bring in hither, the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled; for I say unto you, That none of those men which were bidden, shall taste of my supper.

The Third Sunday after Trinity.

The Collect.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. v. 5.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom re-

sist steadfast in the faith; knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

The Gospel. S. Luke xv. 1.

THEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she

R find

The fourth Sunday after Trinity.

find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The Epistle. Rom. viii. 18.

I Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in

pain together until now: And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. S. Luke vi. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

The fifth Sunday after Trinity.

The fifth Sunday after Trinity.

The Collect.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. iii. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

The Gospel. S. Luke v. 1.

IT came to pass, that as the people pressed upon him to hear the Word of God, he stood by the

lake of Gennefareth, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The sixth Sunday after Trinity.

The sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee, such good things as pass man's understanding; Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon

ye also yourselves to be dead indeed unto sin; but alive unto God, through Jesus Christ our Lord.

The Gospel. S. Matth. v. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The

The seventh and eighth Sundays after Trinity.

The seventh Sunday after Trinity.

The Collect

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 19.

I Speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. S. Mark viii. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now

been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets. And they that had eaten were about four thousand. And he sent them away.

The eighth Sunday after Trinity.

The Collect.

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. viii. 12.

BRethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh,

ye

The ninth Sunday after Trinity.

ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The Gospel. S. Matth. vii. 15.

BEWARE of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

The ninth Sunday after Trinity.

The Collect.

GRANT to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. x. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them: as it is written, The people sat down to eat and to drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither

The tenth Sunday after Trinity.

ther murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. S. Luke xvi. 1.

JESUS said unto his disciples, There was a certain rich man who had a steward; and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take

thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

The tenth Sunday after Trinity.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administra-

The eleventh Sunday after Trinity.

tions, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gospel. S. Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein,

and them that bought, saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The Epistle. I Cor. xv. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also you have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas; then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep. After that he was seen of James;

then

The twelfth Sunday after Trinity.

then of all the apostles : and last of all he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am : and his grace, which was bestowed upon me, was not in vain ; but I laboured more abundantly than they all : yet not I, but the grace of God which was with me. Therefore whether it were I, or they, so we preach, and so ye believed.

The Gospel. S. Luke xviii. 9.

JESUS spake this parable unto certain which trusted in themselves, that they were righteous, and despised others : Two men went up into the temple to pray ; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself ; God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican : I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other : for every one that exalteth himself, shall be abased ; and he that humbleth himself, shall be exalted.

The twelfth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire, or deserve ; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. Amen.

The Epistle. 2 Cor. iii. 4.

SUCH trust have we through Christ to God-ward : Not that we are sufficient of ourselves to think any thing as of ourselves ; but our sufficiency is of God. Who also hath made us able ministers of the new testament ; not of the letter, but of the Spirit : for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away ; how shall not the ministration of the Spirit be rather glorious ? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The thirteenth Sunday after Trinity.

The Gospel. S. Mark vii. 31.

JESUS departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech ; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue ; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man : but the more he charged them, so much the more a great deal they published it ; and were beyond measure astonished, saying, He hath done all things well ; he maketh both the deaf to hear, and the dumb to speak.

The thirteenth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service ; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. iii. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise ; but God gave it to Abraham by promise. Wherefore then serveth the law ? It was added because of transgressions, till the seed should come, to whom the promise was made ; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one ; but God is one. Is the law then against the promises of God ? God forbid : for if there had been a law given, which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. S. Luke x. 23.

BLessed are the eyes which see the things that ye see. For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them.

The fourteenth Sunday after Trinity.

them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him; and departed, leaving him half dead. And by chance there came down a certain Priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and

whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The fourteenth Sunday after Trinity.

The Collect.

A Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. v. 16.

I Say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, That they who do such things shall not inherit the kingdom of

The fifteenth Sunday after Trinity.

God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

The Gospel. S. Luke xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up their voices, and said, Jesus Master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Collect.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: and because the

frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. vi. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ: For neither they themselves who are circumcised, keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. *Amen.*

The Gospel. S. Matth. vi. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.

The sixteenth Sunday after Trinity.

Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

The sixteenth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. *Amen.*

The

The seventeenth Sunday after Trinity.

The Gospel. S. Luke vii. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still,) and he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The seventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 1.

I Therefore the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith

ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. S. Luke xiv. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him, who had the dropsy. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room: lest a more honourable man than thou be bidden of him; and he that

The 18th and 19th Sundays after Trinity.

that bade thee and him, come and say to thee, Give this man place ; and thou begin with shame to take the lowest room. But when thou art bidden, go, and sit down in the lowest room ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher : then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be abased ; and he that humbleth himself, shall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil ; and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. *Amen.*

The Epistle. I Cor. i. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ ; that in every thing ye are enriched by him, in all utterance, and in all knowledge ; even as the testimony of Christ was confirmed in you : so that ye come behind in no gift : waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end ; that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. S. Matth. xxii. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law ? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ ? whose Son is he ? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool ? If David then call him Lord, how is he his Son ? And no man was able to answer him a word, neither durst any man, from that day forth, ask him any more questions.

The nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as without thee we are not able to please thee ; Mercifully grant, that thy Holy Spirit may in all things direct

The nineteenth Sunday after Trinity.

direct and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth,

but that which is good, to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gospel. S. Matth. ix. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The

The twentieth Sunday after Trinity.

The twentieth Sunday after Trinity.

The Collect.

O Almighty and most merciful God, of thy bountiful goodness, keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldst have done, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

The Gospel. S. Matth. xxii. 1.

JESUS said, The kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth

other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage. So those servants went out into the high-ways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The twenty-first Sunday after Trinity.

The twenty-first Sunday after Trinity.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people, pardon and peace; that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. vi. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplica-

tion for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

The Gospel. S. John iv. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him, that he would come down, and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

The

The twenty-second Sunday after Trinity.

Twenty-second Sunday after Trinity.

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. i. 3.

I Thank my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement: that ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. S. Matth. xviii. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, who owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord

The twenty third Sunday after Trinity.

all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The twenty-third Sunday after Trinity.

The Collect.

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. iii. 17.

Brethren, be followers together of me, and mark them who walk so, as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Savi-

our, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. S. Matth. xxii. 15.

THEN went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar, the things which are Cesar's; and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

The twenty-fourth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful

The twenty-fifth Sunday after Trinity.

goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Col. i. 3.

WE give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness; giving thanks

unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. S. Matth. ix. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman who was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The twenty-fifth Sunday after Trinity.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they plenteously bring-
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Saint Andrew's Day.

ing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. xxiii. 5.

BEhold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, who brought up the children of Israel out of the land of Egypt; but, The Lord liveth, who brought up, and who led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them, and they shall dwell in their own land.

The Gospel. S. John vi. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples,

Andrew, Simon Peter's brother, saith unto him, There is a lad here, who hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ *If there be any more Sundays before Advent Sunday, the Service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the over-plus may be omitted: Provided that this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.*

Saint Andrew's Day.

The Collect.

ALmighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy
Son

Saint Thomas the Apostle.

Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy Commandments, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Rom. x. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel: for Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God. But I say, Have they not

heard? Yes verily; their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long have I stretched forth my hands unto a disobedient and gainsaying people.

The Gospel. S. Matth. iv. 18.

JESUS walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea (for they were fishers;) And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the Son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them: and they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

The Collect.

ALmighty and everliving God, who for the more confirmation of the Faith, didst suffer thy holy Apostle Thomas to be doubt-

The Conversion of Saint Paul.

ful in thy Son's resurrection ; Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reprov'd. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Epistle. Ephes. ii. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone ; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord ; in whom ye also are builded together for an habitation of God, through the Spirit.

The Gospel. S. John xx. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them : then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither

thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side ; and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed ; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his Name.

The Conversion of Saint Paul.

The Collect.

O God, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world ; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts ix. 1.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high Priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men

The Conversion of Saint Paul.

men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice, saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might re-

ceive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief Priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my Name's sake. And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received his sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded

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The Purification of Saint Mary.

the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. S. Matth. xix. 27.

PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye, which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

A Almighty and everliving God, we humbly beseech thy Majesty, that as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. iii. 1.

BEhold, I will send my messenger, and he shall prepare the way before me: and the Lord

whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgement, and I will be a swift witness against the forcerers, and against the adulterers, and against false-swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The Gospel. S. Luke ii. 22.

AND when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord) and to offer a sacrifice, according to that which is said in the law of the

Saint Matthias's Day.

the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said; Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation; which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, (yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virgi-

nity: and she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers, night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Saint Matthias's Day.

The Collect.

O Almighty God, who into the place of the traitor Judas, didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithful and true Pastors, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts i. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty;) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, who was guide

The Annunciation of the blessed Virgin Mary.

to them that took Jesus : for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity ; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, inso-much as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein ; and, His bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen ; that he may take part of this ministry and apostleship from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots ; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

The Gospel. S. Matth. xi. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father : and no man knoweth the Son but the Father ; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

The Annunciation of the blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts ; that as we have known the incarnation of thy Son Jesus Christ by the message of an angel ; so by his cross and passion we may be brought unto the glory of his resurrection, through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isai. vii. 10.

MOreover, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God ;
ask

Saint Mark's Day.

ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive and bear a son, and shall call his name Immanuel: Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel. S. Luke i. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a Virgin espoused to a man, whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of

his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Mark's Day.

The Collect.

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that

Saint Philip and Saint James's Day.

that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some apostles, and some prophets, and some Evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

The Gospel. S. John xv. i.

I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it,

that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James's Day.

The Collect.

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that following
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Saint Philip and Saint James's Day.

the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. S. James i. 1.

JAMES a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

Blessed is the man that endureth temptations; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel. S. John xiv. 1.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believeest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak

Saint Barnabas the Apostle.

Speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works sake. Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle.

The Collect.

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xi. 22.

Tidings of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch: who when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of

the Holy Ghost, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch: And there stood up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The Gospel. S. John xv. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen

Saint John Baptist's Day.

chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you.

Saint John Baptist's Day.

The Collect.

Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, through Jesus Christ our Lord. *Amen.*

For the Epistle. Isai. xl. 1.

Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, That her warfare is accomplished; that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made

straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. S. Luke i. 57.

Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came

Saint Peter's Day.

to circumcise the child ; and they called him Zacharias, after the name of his father. And his mother answered and said, not so ; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. And fear came on all that dwelt round about them ; and all these sayings were noised abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be ? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people and hath raised up an horn of salvation for us in the house of his servant David ; as he spake by the mouth of his holy prophets, which have been since the world began ; that we should be saved from our enemies, and from the hand of all that hate us : to perform the mercy promised to our fathers, and to remember his

holy covenant ; the oath which he swore to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God ; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit ; and was in the deserts till the day of his shewing unto Israel.

Saint Peter's Day.

The Collect.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock ; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

For

Saint Peter's Day.

For the Epistle. Acts xii. 1.

ABOUT that time, Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and

the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel. S. Matth. xvi. 13.

WHEN Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatso-

Saint James the Apostle.

ever thou shalt loose on earth, shall be loosed in heaven.

Saint James the Apostle.

The Collect.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xi. 27.

and part of Chap. xii.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. S. Matth. xx. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Saint

Saint Bartholomew, and Saint Matthew.

Saint Bartholomew the Apostle.

The Collect.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church to love that Word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts v. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people (and they were all with one accord in Solomon's porch: And of the rest durst no man join himself to them; but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women,) inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There also came a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

The Gospel. S. Luke xxii. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings

of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle.

The Collect.

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom, to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. iv. 1.

Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully,

Saint Michael and all Angels.

fully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel. S. Matth. ix. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came, and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xii. 7.

THERE was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea: for the devil is come down

Saint Luke the Evangelist.

down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel. S. Matth. xviii. i.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having

two eyes, to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

The Collect.

ALmighty God, who calledst Luke the physician, whose praise is in the gospel, to be an Evangelist and physician of the soul; May it please thee, that by the wholsome medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Tim. iv. 5.

WATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Ga-

latia,

Saint Simon and Saint Jude.

latia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel. S. Luke x. i.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; Behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

St. Simon and St. Jude, Apostles.

The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of Spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. S. Jude i.

JUDE the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first

All Saints Day.

first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel. S. John xv. 17.

THese things I command you, That ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my Name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other

man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints Day.

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. vii. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and
Y there

All Saints Day.

there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthalim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Isachar were sealed twelve thousand.

Of the tribe of Zebulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and

about the elders, and the four beasts; and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The Gospel. S. Matth. v. 1.

JESUS seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

The

The ORDER for the
Administration of the LORD's SUPPER,
OR
HOLY COMMUNION.

- ¶ *SO many as intend to be partakers of the Holy Communion, shall signify their Names to the Curate, at least some time the day before.*
- ¶ *And if any of these be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do as soon as he conveniently may.*
- ¶ *The same order shall the Curate use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the Parties so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other Party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this or the next precedent paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*
- ¶ *The Table at the Communion-time having a fair white linen Cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table, shall say the Lord's Prayer, with the Collect following; the People kneeling.*

The Communion.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespases, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

The Collect.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. Amen.

¶ *Then shall the Priest, turning to the People, rehearse distinctly all the TEN COMMANDMENTS; and the People, still kneeling, shall after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GOD spake these words, and said, I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the

earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister

The Communion.

Minister. Honour thy father and thy mother ; that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,*

Let us pray.

ALmighty God, whose kingdom is everlasting, and power infinite ; Have mercy upon the whole Church ; and so rule the heart of thy chosen servant *GEORGE*, our King and Governor, that he (knowing whose Minister he is) may above all things seek thy honour and glory ; and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and Ordinance, through Jesus Christ our Lord ; who with thee and the Holy Ghost, liveth and reigneth ever, one God, world without end. *Amen.*

¶ *Or,*

ALmighty and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom ; We humbly beseech thee so to dispose and govern the heart of *GEORGE* thy Servant, our King and Governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness : Grant this, O merciful Father, for thy dear Son's sake Jesus Christ our Lord. *Amen.*

¶ *Then*

The Communion.

¶ *Then shall be said the Collect of the Day. And immediately after the Collect, the Priest shall read the Epistle, saying, The Epistle, [or, The portion of Scripture appointed for the Epistle] is written in the ——— Chapter of ——— beginning at the ——— Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall be read the Gospel (the People all standing up) saying, The holy Gospel is written in the ——— Chapter of ——— beginning at the ——— Verse. And the Gospel ended, shall be sung or said the Creed following, the People still standing as before.*

I Believe in one God, the Father Almighty; Maker of heaven and earth; and of all things visible and invisible:

And in one Lord Jesus Christ; the only-begotten Son of God; Begotten of his Father before all worlds; God of God; Light of Light; Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made; Who for us men, and for our salvation, came down from heaven; And was incarnate by the Holy Ghost of the Virgin Mary; And was made man; And was crucified also for us under Pontius Pilate; He suffered and was buried; And the third day he rose again according to the Scriptures; And ascended into heaven, and sitteth on the right hand of the Father; And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost; The Lord and Giver of life; Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets. And I believe one Catholick and Apostolick Church; I acknowledge one Baptism for the remission of sins; And I look for the resurrection of the dead; And the life of the world to come. Amen.

¶ *Then the Curate shall declare unto the People what Holy-days, or Fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister; nor by him any thing; but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the place.*

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.*

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. S. *Matth.* v. 16.

Lay not up for yourselves treasure upon earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures

The Communion.

in heaven ; where neither rust nor moth doth corrupt, and where thieves do not break through nor steal. *S. Matth. vi. 19, 20.*

Whatsoever ye would that men should do unto you, even so do unto them ; for this is the law and the prophets. *S. Matth. vii. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. *S. Matth. vii. 21.*

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have done any wrong to any man, I restore four-fold. *S. Luke xix. 8.*

Who goeth a warfare at any time of his own cost ? Who planteth a vineyard, and eateth not of the fruit thereof ? Or who feedeth a flock, and eateth not of the milk of the flock ? *1 Cor. ix. 7.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things ? *1 Cor. ix. 11.*

Do ye not know, that they who minister about holy things, live of the sacrifice ; and they who wait at the altar, are partakers with the altar ? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. *1 Cor. ix. 13, 14.*

He that soweth little, shall reap

little ; and he that soweth plentifully, shall reap plentifully. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity ; for God loveth a cheerful giver. *2 Cor. ix. 6, 7.*

Let him that is taught in the Word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked : for whatsoever a man soweth, that shall he reap. *Gal. vi. 6, 7.*

While we have time, let us do good unto all men ; and specially unto them that are of the household of faith. *Gal. vi. 10.*

Godliness is great riches, if a man be content with that he hath : for we brought nothing into the world, neither may we carry anything out. *1 Tim. vi. 6, 7.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute ; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. vi. 17, 18, 19.*

God is not unrighteous, that he will forget your works, and labour that proceedeth of love ; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Hebr. vi. 10.*

To do good, and to distribute, forget not ; for with such sacrifices God is well pleased. *Hebr. xiii. 16.*

Whoso

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Whofo hath this world's good, and feeth his brother have need, and fhutteth up his compaffion from him ; how dwelleth the love of God in him ? 1 S. *John* iii. 17.

Give alms of thy goods, and never turn thy face from any poor man ; and then the face of the Lord fhall not be turned away from thee. *Tob. iv. 7.*

Be merciful after thy power. If thou haft much, give plenteoufly : if thou haft little, do thy diligence gladly to give of that little : for fo gathereft thou thyself a good reward in the day of neceffity. *Tob. iv. 8, 9.*

He that hath pity upon the poor, lendeth unto the Lord : and look, what he layeth out, it fhall be paid him again. *Prov. xix. 17.*

Blessed be the man that provideth for the fick and needy : the Lord fhall deliver him in the time of trouble. *Pfal. xli. 1.*

¶ *Whilst thefe Sentences are in reading, the Deacons, Church-wardens, or other fit perfon appointed for that purpofe, fhall receive the Alms for the poor, and other Devotions of the people, in a decent Bafon to be provided by the Parifh for that purpofe ; and reverently bring it to the Priest, who fhall humbly prefent and place it upon the holy Table.*

¶ *And when there is a Communion, the Priest fhall then place upon the Table fo much Bread and Wine, as he fhall think fufficient.*

After which done, the Priest fhall fay,
Let us pray for the whole ftate of
Chrift's Church militant here in
earth.

A Lmighty and everliving God, who by thy holy Apoftle haft taught us to make prayers and fupplications, and to give thanks for all men ; We humbly befeech thee moft mercifully

[* *to accept our alms*

and oblations, and
to receive thefe our
prayers, which we
offer unto thy Di-

* *If there be
no alms or oblati-
ons, then fhall the
words [of accept-
ing our alms and
oblations] be left
unfaid.*

vine Majefty ; befeeching thee to infpire continually the univerfal Church with the fpirit of truth, unity, and concord : And grant that all they that do confefs thy holy Name, may agree in the truth of thy holy Word, and live in unity, and godly love. We befeech thee alfo to fave and defend all Chriftian Kings, Princes, and Governors ; and efpecially thy fervant *G E O R G E* our King ; that under him we may be godly and quietly governed : And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minifter juftice, to the punifhment of wickednefs and vice, and to the maintenance of thy true Religion, and Virtue. Give grace, O heavenly Father, to all Bifhops and Curates ; that they may both by their life and doctrine fet forth
thy

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thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this Congregation here present; that with meek heart, and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day immediately preceding) after the Sermon, or Homily ended, he shall read this Exhortation following.*

DEarly beloved, on--day next, I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ; to be by them received, in remembrance of his meritorious

Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great Peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments: and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed; there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose

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pose of amendment of life. And if ye shall perceive your offences to be such, as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime; repent you of your sins, or else come not to that holy Table; lest after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and

learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Or, In case he shall see the People negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

DEarly beloved brethren, on—I intend by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindred with worldly

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worldly business. But such excuses are not so easily accepted, and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say, ye will not come? When ye should return to God, will ye excuse yourselves, and say, ye are not ready? Consider earnestly with yourselves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and according to mine office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and sepa-

rate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

Dearly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us :) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry

kinds

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kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy Mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in

true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the holy Communion;*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the People kneeling humbly upon their knees, and saying;*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us,
us,

The Communion.

us, most merciful Father ; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past ; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the People, pronounce this Absolution.*

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them, that with hearty repentance and true faith turn unto him ; Have mercy upon you ; pardon and deliver you from all your sins ; confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me, all ye that travail, and are heavy laden, and I will refresh you. *S. Matth. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *S. John iii. 16.*

Hear also what Saint Paul saith. This is a true saying, and worthy

of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous ; and he is the propitiation for our sins. *1 S. John ii. 1, 2.*

¶ *After which the Priest shall proceed, saying,*
Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee,
O Lord, Holy * * These words [Holy Father] must be omitted on Trinity Sunday.
Father, Almighty,
everlasting God.

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed : or else immediately shall follow,*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name ; evermore praising thee, and saying, Holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory : Glory be to thee, O Lord most high. *Amen.*

¶ *Proper*

The Communion.

¶ *Proper Prefaces.*

¶ *Upon Christmas-day, and seven days after.*

BEcause thou didst give Jesus Christ thine only Son to be born as at this time for us ; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother ; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ *Upon Easter-day, and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord : for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world ; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

¶ *Upon Ascension-day, and seven days after.*

THrough thy most dearly beloved Son Jesus Christ our Lord ; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us ; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

¶ *Upon Whitsunday, and six days after.*

THrough Jesus Christ our Lord ; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth ; giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations ; whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ *Upon the Feast of Trinity only.*

WHO art one God, one Lord ; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *After each of which Prefaces shall immediately be sung or said,*

Therefore with Angels, and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name ; evermore praising thee, and saying,
Holy,

The Communion.

Holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most high. Amen.

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion, this Prayer following:*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies: We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands; he shall say the Prayer of Consecration, as followeth:*

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, obla-

tion, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O Merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betray-

ed,* took bread; and when he had given

** Here the Priest is to take the Paten into his hands:*

thanks,† he brake it, and gave it to his dis-

† And here to break the Bread:

ciples, saying, Take,

eat, ‡ this is my Body which is given for

‡ And here to lay his hand upon all the Bread.

you: Do this in remembrance of me.

Likewise after supper he

* took the

** Here he is to take the Cup into his hand:*

Cup; and when he

had given thanks, he

gave it to them, say-

ing, Drink ye all of

this; for this † is my

† And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

Blood of the New

Testament, which is

shed for you, and for

many, for the remis-

sion of sins: Do this, as oft as ye

shall drink it, in remembrance of

me. *Amen.*

¶ *Then*

The Communion.

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present;) and after that to the People also in order into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

¶ *After shall be said as followeth:*

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice;

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fice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this :*

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical Body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,*

Glory be to God on high, and in earth peace, good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us: Thou that takest away the sins of the world, have mercy upon us: Thou that takest away the sins of the world, receive our prayer: Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop, if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

The Communion.

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good liv-

ing to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name; and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

Almighty God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

¶ *Upon*

The Communion.

- ¶ Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the whole state of Christ's Church militant here in earth] together with one or more of these Collects last before rehearsed, concluding with the Blessing.
- ¶ And there shall be no Celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.
- ¶ And if there be not above twenty Persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.
- ¶ And in Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.
- ¶ And to take away all occasion of dissention, and superstition, which any Person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.
- ¶ And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.
- ¶ The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens, at the charges of the Parish.
- ¶ And note, That every Parishioner shall communicate at the least three times in the Year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their deputy or deputies; and pay to them or him all Ecclesiastical Duties accustomably due, then and at that time to be paid.
- ¶ After the Divine Service ended, the Money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

WHEREAS it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgement of the Benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue :) Yet, lest the same kneeling should by any Persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; it is hereby declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances; and therefore may not be adored; (for that were idolatry, to be abhorred of all faithful Christians :) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here, it being against the truth of Christ's natural Body, to be at one time in more places than one.

The MINISTRATION of PUBLICK BAPTISM of INFANTS,

To be used in the CHURCH.

¶ *The People are to be admonished, that it is most convenient, that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of People come together: as well for that the Congregation there present may testify the receiving of them that be newly baptized, into the number of Christ's Church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient, that Baptism be ministered in the vulgar Tongue. Nevertheless, (if necessity so require) Children may be baptized upon any other day.*

¶ *And note, That there shall be for every Male-child to be baptized, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.*

¶ *When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the Children, must be ready at the Font; either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,*

HATH this Child been already baptized, or no?

¶ *If they answer, No: Then shall the Priest proceed as followeth.*

DEARLY beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the Kingdom of God, except he be regenerate, and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same.

¶ *Then shall the Priest say,
Let us pray.*

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child*; wash *him*, and sanctify *him* with the Holy Ghost; that *he* being delivered from thy wrath, may be received into the ark of Christ's Church; and being steadfast

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in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

A Lmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he* coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the People stand up, and the Priest shall say,*

Hear the words of the Gospel written by Saint *Mark*, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much

displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel:*

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed, he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore, we being thus persuaded of the good-will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting, but that he favourably alloweth this charitable work

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work of our's, in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest speak unto the God-fathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven and everlasting life. Ye have heard also, that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise, he for his part will most surely keep and perform. Wherefore, after this promise made by Christ, *this Infant* must also faithfully for *his* part promise by you that are *his* sureties, (until *he* come of age to take it upon *himself*.)

that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his Commandments.

I demand therefore,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

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Minister.

WILT thou be baptized in this faith?

Ans^w. That is my desire.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then shall the Priest say,*

O Merciful God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

ALMIGHTY everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and

baptize them in the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy Congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,*

Name this Child.

¶ *And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,*

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *But if they certify that the Child is weak, it shall suffice to pour Water upon it, saying the aforesaid words,*

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then the Priest shall say,*

WE receive this child into the congregation of Christ's flock; and do * sign ** Here the Priest shall make a Cross upon the Child's forehead.* him with the sign of the Cross in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue

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continue Christ's faithful soldier and servant unto *his* life's end. Amen.

¶ *Then shall the Priest say,*

SEeing now, dearly beloved brethren, that *this Child* is regenerate, and grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

¶ *Then shall be said, all kneeling;*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then shall the Priest say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he* is made *partaker* of the death of thy Son, *he* may also be

partaker of his resurrection; so that finally, with the residue of thy holy Church, *he* may be an inheritor of thine everlasting kingdom, through Christ our Lord. Amen.

¶ *Then, all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.*

FOrasmuch as *this Child* hath promised by you *his* sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he* hath here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as *he* died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections,
and

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and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add, and say;*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him,

so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church-Catechism, set forth for that Purpose.

IT is certain by God's Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.

To take away all scruple concerning the use of the Sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the Year MDCIV.

The MINISTRATION of PRIVATE BAPTISM of Children IN HOUSES.

¶ *The Curates of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.*

¶ *And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion.*

¶ *First, let the Minister of the Parish (or in his absence, any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer: And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words;*

NI baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then all kneeling down, the Minister shall give thanks unto God, and say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit,

to receive *him* for thine own Child by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he* is now made partaker of the death of thy Son, so *he* may be also of his resurrection; and that finally, with the residue of thy saints, *he* may inherit thine
B b everlasting

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everlasting kingdom, through the same thy Son Jesus Christ our Lord.
Amen.

¶ *And let them not doubt, but that the Child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church; to the intent, that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism by him privately before used: In which case he shall say thus,*

I Certify you, that according to the due and prescribed Order of the Church, at such a time and at such a place, before divers witnesses I baptized this Child.

¶ *But if the Child were baptized by any other lawful Minister, then the Minister of the Parish where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no. In which case, if those that bring any Child to the Church, do answer, that the same Child is already baptized, then shall the Minister examine them further, saying,*

BY whom was this Child baptized?

Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

¶ *And if the Minister shall find by the Answers of such as bring the Child, that all things were done as they ought to be; then shall not be christen the Child again, but shall receive him as one of the flock of true christian people, saying thus;*

I Certify you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: For our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise:

S. Mark x. 13.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whoso-

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Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed, he declared his good-will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this present Infant*; that he hath embraced *him* with the arms of his mercy; and (as he hath promised in his holy Word) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore, we being thus persuaded of the good-will of our heavenly Father, declared by his Son Jesus Christ, towards *this Infant*; let us faithfully and devoutly give thanks unto him, and say the prayer which the Lord himself taught us:

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* being born again, and being made *an heir* of everlasting salvation, through our Lord Jesus Christ, may continue thy *servant*, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

¶ *Then shall the Priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same,

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and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DO ST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then shall the Priest say,*

WE receive this Child into the congregation of Christ's flock; and do * sign * *Here the Priest him with the sign of shall make a Cross the Cross in token upon the Child's forehead.* that hereafter *he* shall

not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

¶ *Then shall the Priest say,*

SEeing now, dearly beloved brethren, that *this Child* is by Baptism regenerate, and grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

¶ *Then shall the Priest say,*

WE yield thee most hearty thanks most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body

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dy of sin ; and that as *he* is made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection ; so that finally, with the residue of thy holy Church, *he* may be an *inheritor* of thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers :*

FOrasmuch as *this Child* hath promised by you *his* sureties, to renounce the devil and all his works, to believe in God, and to serve him ; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn ; what a solemn vow, promise, and profession *he* hath here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons ; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe

to his soul's health ; and that *this Child* may be virtuously brought up to lead a godly and a christian life ; remembering always, that Baptism doth represent unto us our profession ; which is, to follow the example of our Saviour Christ, and to be made like unto him ; that as he died, and rose again for us ; so should we, who are baptized, die from sin, and rise again unto righteousness ; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *But if they which bring the Infant to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with Water, in the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism ;) then let the Priest baptize it in the form before appointed for Publick Baptism of Infants ; saving, that at the dipping of the Child in the Font, he shall use this form of words,*

IF thou art not already baptized,
N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The MINISTRATION of BAPTISM to such as are of riper Years, And able to answer for themselves.

¶ *When any such Persons, as are of riper Years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet Persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.*

¶ *And if they shall be found fit, then the Godfathers and Godmothers (the People being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font, immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.*

¶ *And standing there the Priest shall ask, whether any of the Persons here presented, be baptized, or no: If they shall answer, No; then shall the Priest say thus;*

Dearly beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh, is flesh) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the Kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

¶ *Then shall the Priest say,
Let us pray.*

(¶ *And here all the Congregation shall kneel.*)

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy servants; wash *them* and sanctify *them* with the Holy Ghost, that *they* being delivered from thy wrath, may be received into the ark of Christ's Church; and being steadfast
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Baptism of such as are of riper Years.

in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they* coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the People stand up, and the Priest shall say,*

Hear the words of the Gospel written by Saint John, in the third Chapter, beginning at the first verse:

THere was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came

to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born, when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *After which he shall say this Exhortation following.*

Beloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his ascension into heaven, (as we read in the
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Baptism of such as are of riper Years.

last Chapter of Saint Mark's Gospel) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost: For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present persons, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow

upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them* partakers of his everlasting kingdom.

Wherefore we being thus persuaded of the good-will of our heavenly Father towards *these* persons, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these* persons, that *they* may be born again, and be made *heirs* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then the Priest shall speak to the Persons to be baptized on this wise:*

Well-beloved, who are come hither desiring to receive holy Baptism, ye have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. Ye have heard also, that our Lord Jesus Christ hath promised in his holy Word to grant all those things that

Baptism of such as are of riper Years.

that we have prayed for ; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully, for your part, promise in the presence of these your witnesses, and this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his Commandments.

¶ Then shall the Priest demand of each of the Persons to be baptized, severally, these Questions following :

Question.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them ?

Answer. I renounce them all.

Question.

DOST thou believe in God the Father Almighty, Maker of heaven and earth ?

And in Jesus Christ his only-begotten Son our Lord ? And that he was conceived by the Holy Ghost, born of the Virgin Mary ; that he suffered under Pontius Pilate, was crucified, dead, and buried ; that he went down into hell, and also did rise again the third day ; that he ascended into heaven, and sitteth at the right hand of God the Fa-

ther Almighty ; and from thence shall come again at the end of the world, to judge the quick and the dead ?

And dost thou believe in the Holy Ghost ; the holy Catholick Church ; the Communion of saints ; the Remission of sins ; the Resurrection of the flesh ; and everlasting life after death ?

Answer. All this I stedfastly believe.

Question.

WILT thou be baptized in this faith ?

Answer. That is my desire.

Question.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life ?

Answer. I will endeavour so to do, God being my helper.

¶ Then shall the Priest say,

O Merciful God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*.
Amen.

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

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Grant

Baptism of such as are of riper Years.

Grant that *they* being here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of this Congregation; sanctify this Water to the mystical washing away of sin; and grant that the *persons* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest take each Person to be baptized, by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,*

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then shall the Priest say,*

WE receive this Person into the congregation of Christ's flock; and do * sign ** Here the Priest him with the sign of shall make a Cross the Cross in token upon the Per- that hereafter he shall son's forehead.* not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

¶ *Then shall the Priest say,*

SEeing now, dearly beloved brethren, that *these Persons* are regenerate, and grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ *Then shall be said the Lord's Prayer, all kneeling.*

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. *Amen.*

W E

Baptism of such as are of riper Years.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*; that being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same Holy Spirit, everlastingly. *Amen.*

¶ *Then all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.*

FOrasmuch as *these persons* have promised in your presence, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they* have now made before this congregation, and especially before

you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

(¶ *And then speaking to the new baptized Persons, he shall proceed, and say,*)

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, as becometh the *children* of light; remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *It is expedient that every Person, thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.*

¶ *If any Persons, not baptized in their infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism: only changing the word [Infant] for [Child or Person] as occasion requireth.*

A C A T E C H I S M;

That is to say, An Instruction, to be learned of every Person before he be brought to be confirmed by the Bishop.

Question.

WHAT is your Name?

Answer. N. or M.

Quest. Who gave you this Name?

Ans. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Quest. What did your Godfathers and Godmothers then for you?

Ans. They did promise and vow three things in my Name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy Will and Commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Ans. Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist.

Rehearse the Articles of thy Belief?

Answer.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell, The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The forgiveness of sins; The resurrection of the body; And the life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy Belief?

Ans. First, I learn to believe in God the Father, who hath made me, and all the world;

Secondly, in God the Son, who hath redeemed me, and all mankind;

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

A Catechism.

Question.

You said that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments: Tell me how many there be?

Answer. Ten.

Question. Which be they?

Answer.

THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I.

Thou shalt have none other gods but me.

II.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me, and keep my commandments.

III.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

IV.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI.

Thou shalt do no murder.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not steal.

IX.

Thou shalt not bear false witness against thy neighbour.

X.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question.

A Catechism.

Question.

What dost thou chiefly learn by these commandments?

Ans. I learn two things: My duty towards God, and my duty towards my Neighbour.

Quest. What is thy duty towards God?

Ans. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Quest. What is thy duty towards thy Neighbour?

Ans. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the King, and all that are put in authority under him: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt no body by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking

and stealing, and my tongue from evil-speaking, lying, and flandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist.

My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special Grace; which thou must learn at all times to call for by diligent Prayer: Let me hear therefore, if thou canst say the Lord's Prayer?

Answer.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Quest. What desirest thou of God in this Prayer?

Ans. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that

A Catechism.

that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things, that be needful both for our souls and bodies ; and that he will be merciful unto us, and forgive us our sins ; and that it will please him to save and defend us in all dangers ghostly and bodily ; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ : and therefore I say, Amen ; So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church ?

Ans. Two only, as generally necessary to salvation ; that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word *Sacrament* ?

Ans. I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament ?

Ans. Two ; the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign, or form in Baptism ?

Ans. Water ; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Quest. What is the inward and spiritual grace ?

Ans. A death unto sin, and a new birth unto righteousness : for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized ?

Ans. Repentance, whereby they forsake sin ; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Quest. Why then are Infants baptized, when by reason of their tender age they cannot perform them ?

Ans. Because they promise them both by their Sureties ; which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lord's Supper ordained ?

Ans. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest.

A Catechism.

Quest. What is the outward part, or sign of the Lord's Supper?

Answ. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Answ. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Quest. What are the benefits whereof we are partakers thereby?

Answ. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine.

Quest. What is required of them who come to the Lord's Supper?

Answ. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism*

¶ *And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices, (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as Children are come to a competent Age, and can say in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather or a Godmother, as a Witness of their Confirmation.*

¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirm them in manner following.*

THE ORDER OF CONFIRMATION, Or Laying on of Hands upon those that are baptized, and come to Years of Discretion.

¶ *Upon the Day appointed, all that are to be then confirmed, being placed, and standing in order before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.*

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves, faithfully to observe such things, as they by their own confession have assented unto.

¶ *Then shall the Bishop say,*

DO ye here in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name

at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do all those things which your Godfathers and Godmothers then undertook for you?

¶ *And every one shall audibly answer, I do.*

The Bishop.

OUR help is in the Name of the Lord;

Ans. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord;

Ans. Henceforth, world without end.

Bishop. Lord, hear our prayers;

Ans. And let our cry come unto thee.

Bishop. Let us pray.

ALmighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase

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The Order of Confirmation.

in them thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,*

DEFEND, O Lord, this thy Child, [*or this thy Servant*] with thy heavenly grace, that he may continue thine for ever, and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. *Amen.*

¶ *Then shall the Bishop say,*

The Lord be with you :

Ans. And with thy spirit.

¶ *And (all kneeling down) the Bishop shall add,*
Let us pray.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, But deliver us from evil. *Amen.*

¶ *And this Collect.*

ALmighty and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy di-

vine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth ever, one God, world without end. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus,*

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

Solemnization of MATRIMONY.

¶ *First the Banns of all that are to be married together, must be published in the Church three several Sundays or Holy-days, in the time of divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed Manner:*

I Publish the Banns of Marriage between M. of — and N. of —. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it: This is the first, [*second, or third*] time of asking.

¶ *And if the Persons that are to be married, dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked from the Curate of the other Parish.*

¶ *At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church with their Friends and Neighbours: and there standing together, the Man on the right-hand, and the Woman on the left, the Priest shall say,*

Dearly beloved, we are gathered together here in the sight of God, and in the face of this Congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ

adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

First, it was ordained for the procreation of children to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication; that such persons, as have not the gift of continency, might marry, and keep themselves undefiled members of Christ's body.

Thirdly, it was ordained for the mutual society, help, and comfort that the one ought to have of the other, both in prosperity, and adversity: Into which holy estate

The Solemnization of Matrimony.

these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ And also, speaking unto the Persons that shall be married, he shall say,

I Require and charge you both (as ye will answer at the dreadful day of judgement, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow, are not joined together by God, neither is their Matrimony lawful.

¶ At which day of Marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm; and will be bound, and sufficient Sureties with him, to the Parties; or else put in a Caution (to the full value of such charges as the Persons to be married do thereby sustain) to prove his allegation: then the Solemnization must be deferred, until such time as the truth be tried.

¶ If no Impediment be alledged, then shall the Curate say unto the Man,

M. WILT thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matri-

mony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ The Man shall answer, I will.

¶ Then shall the Priest say unto the Woman,

N. WILT thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ The Woman shall answer, I will.

¶ Then shall the Minister say,

Who giveth this Woman to be married to this Man?

¶ Then shall they give their troth to each other in this manner:

¶ The Minister receiving the Woman at her Father's or Friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.

I M. take thee N. to my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ Then

The Solemnization of Matrimony.

¶ Then shall they loose their hands; and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister;

I *N.* take thee *M.* to my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ Then shall they again loose their hands; and the Man shall give unto the Woman a Ring, laying the same upon the book, with the accustomed duty to the Priest and Clerk. And the Priest taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Priest, shall say,

WITH this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down, and the Minister shall say,

Let us pray.

O Eternal God, Creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless

in thy Name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge;) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Priest join their right hands together, and say,

Those whom God hath joined together, let no man put asunder.

¶ Then shall the Minister speak unto the People.

FOrasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ And the Minister shall add this Blessing.

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual

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spiritual benediction and grace,
that ye may so live together in
this life, that in the world to
come ye may have life everlasting.
Amen.

¶ *Then the Minister or Clerks going to the
Lord's Table, shall say or sing this Psalm
following.*

Beati omnes. Psal. cxxviii.

Blessed are all they that fear the
Lord: and walk in his ways.

For thou shalt eat the labour of
thine hands: O well is thee, and
happy shalt thou be.

Thy wife shall be as the fruitful
vine: upon the walls of thine house.

Thy children like the olive-
branches: round about thy table.

Lo, thus shall the man be blef-
sed: that feareth the Lord.

The Lord from out of Sion shall
so bless thee: that thou shalt see
Jerusalem in prosperity all thy life
long;

Yea, that thou shalt see thy chil-
dren's children: and peace upon
Israel.

Glory be to the Father, and to
the Son: and to the Holy Ghost;

As it was in the beginning, is
now and ever shall be: world
without end. *Amen.*

¶ *Or this Psalm.*

Deus misereatur. Psal. lxxvii.

GOD be merciful unto us, and
bless us: and shew us the
light of his countenance, and be
merciful unto us.

That thy way may be known
upon earth: thy saving health a-
mong all nations.

Let the people praise thee, O
God: yea, let all the people praise
thee.

O let the nations rejoice and be
glad: for thou shalt judge the folk
righteously, and govern the nations
upon earth.

Let the people praise thee, O
God: let all the people praise thee.

Then shall the earth bring forth
her increase: and God, even our
own God, shall give us his blef-
sing.

God shall bless us: and all the
ends of the world shall fear him.

Glory be to the Father, and to
the Son: and to the Holy Ghost;

As it was in the beginning, is
now and ever shall be: world
without end. *Amen.*

¶ *The Psalm ended, and the Man and the Wo-
man kneeling before the Lord's Table, the
Priest standing at the Table, and turning
his face towards them, shall say,*

Lord, have mercy upon us.

Answ. Christ, have mercy up-
on us.

Minist. Lord, have mercy upon
us.

OUR Father, which art in
heaven, Hallowed be thy
Name; Thy kingdom come; Thy
will be done in earth, as it is in
heaven: Give us this day our
daily bread; And forgive us our
trespasses,

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trespases, as we forgive them that trespass against us ; And lead us not into temptation, But deliver us from evil.

Minister. O Lord, save thy servant, and thy handmaid ;

Answer. Who put their trust in thee.

Minister. O Lord, send them help from thy holy place ;

Answer. And evermore defend them.

Minister. Be unto them a tower of strength,

Answer. From the face of their enemy.

Minister. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

Minister.

O GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts ; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort ; so vouchsafe to send thy blessing upon these thy servants ; that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. *Amen.*

¶ *This Prayer next following shall be omitted, where the Woman is past child-bearing.*

O Merciful Lord and heavenly Father, by whose gracious gift mankind is increased ; We beseech thee to assist with thy blessing these two persons ; that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. *Amen.*

O God, who by thy mighty power hast made all things of nothing ; who also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning ; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one : O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church ; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, as Christ did love his spouse the Church ; who gave himself for it, loving and cherishing it even as his

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his own flesh ; and also that this woman may be loving and amiable, faithful and obedient to her husband ; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

A Lmighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love, unto your lives end. *Amen.*

¶ *After which if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth.*

A L L ye that are married, or that intend to take the holy estate of matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men ; Husbands, love your wives, even as Christ also loved the Church, and gave himself for

it, that he might sanctify and cleanse it with the washing of water, by the Word ; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing ; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself : For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church : for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife ; and they two shall be one flesh. This is a great mystery ; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself. *Ephes. v. 25.*

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married ; Husbands, love your wives, and be not bitter against them. *Col. iii. 19.*

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married ; Ye husbands, dwell with your wives according to knowledge ; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that
your

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your prayers be not hindered.
1 S. Pet. iii. 7.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties towards your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforementioned Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband. *Ephes. v. 22.*

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord. *Col. iii. 18.*

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement. 1 S. Pet. iii. 1.

¶ *It is convenient, that the new-married Persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

THE ORDER FOR

The VISITATION of the SICK.

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish; who coming into the sick person's house, shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the sick man's presence, he shall say, kneeling down,*

Remember not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Ans. Spare us, good Lord.

¶ *Then shall the Minister say,*
Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, But deliver us from evil. Amen.

Min. O Lord, save thy servant;

Ans. Which putteth his trust in thee.

Min. Send him help from thy holy place;

Ans. And evermore mightily defend him.

Min. Let the enemy have no advantage of him;

Ans. Nor the wicked approach to hurt him.

Min. Be unto him, O Lord, a strong tower,

Ans. From the face of his enemy.

Min. O Lord, hear our prayers;

Ans. And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit, and relieve this thy servant: Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness: Sanctify, we beseech thee, this thy fatherly correction to him; that the sense of his weakness

The Visitation of the Sick.

ness may add strength to *his* faith, and seriousness to *his* repentance : That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory : or else, give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick Person after this form, or other like.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you ; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity ; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father ; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks

for his fatherly visitation, submitting yourself wholly unto his will ; it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord : For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons : for what son is he whom the father chasteneth not ? But if ye be without chastisement, whereof all are partakers ; then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence ; shall we not much rather be in subjection unto the Father of spirits, and live ? For they verily for a few days chastened us after their own pleasure : but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction ; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian

The Visitation of the Sick.

persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain: he entered not into his glory, before he was crucified. So truly our way to eternal joy, is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently; I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine yourself and your estate, both toward God and man; so that accusing and condemning yourself for your own faults, ye may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgement. Therefore I shall rehearse to you the Articles of our Faith; that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus;*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

¶ *The sick Person shall answer.*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his debts, what he oweth, and what is owing unto him; for the better discharging of his Conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

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¶ These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

¶ The Minister should not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.

¶ Here shall the sick person be moved to make a special Confession of his sins, if he feel his Conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort:

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent, and believe in him; of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ And then the Priest shall say the Collect following.

Let us pray.

O Most merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him, (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider his contrition,

accept his tears, assuage his pain, as shall seem to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins; but strengthen him with thy blessed Spirit; and when thou art pleased to take him hence, take him unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

¶ Then shall the Minister say this Psalm; Psal. lxxi. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me; for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he, that took me out of my mother's womb; my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let

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O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me; and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him; persecute him, and take him, for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are

they that thou hast done: O God, who is like unto thee!

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Adding this:*

O Saviour of the world, who by thy cross and precious blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

¶ *A Prayer for a sick Child.*

O Almighty God, and merciful Father, to whom alone belong the issues of life and death; Look

The Visitation of the Sick.

Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this Child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies sake: That if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus, enjoy perpetual rest and felicity: Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

¶ *A Prayer for a sick person, when there appeareth small hope of recovery.*

O Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the

errors of *his* life past, and steadfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet forasmuch as in all appearance the time of *his* dissolution draweth near; so fit and prepare *him*, we beseech thee, against the hour of death; that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. *Amen.*

¶ *A commendatory Prayer for a sick person at the point of departure.*

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through

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through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

¶ *A Prayer for persons troubled in mind, or in conscience.*

O Blessed Lord, the Father of mercies, and the God of all comforts; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess his for-

mer iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

THE COMMUNION of the SICK.

¶ Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of Pestilence, or other infectious Sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick Person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister; he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.

The

The Communion of the Sick.

The Collect.

ALMIGHTY everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand; and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be thy gracious will;) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Hebr. xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. S. John v. 24.

VERILY, verily I say unto you, He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *After which the Priest shall proceed according to the Form before prescribed for the holy Communion, beginning at these words [Ye that do truly repent, &c.]*

¶ *At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.*

¶ *But if a Man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him; That if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption; earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore; he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.*

¶ *When the sick Person is visited, and receiveth the holy Communion all at one time, then the Priest for more expedition, shall cut off the Form of the Visitation at the Psalm [In thee, O Lord, have I put my trust, &c.] and go straight to the Communion.*

¶ *In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or Neighbours can be gotten to communicate with the sick in their houses, for fear of the infection; upon special request of the diseased, the Minister may only communicate with him.*

THE ORDER FOR The BURIAL of the DEAD.

¶ Here is to be noted, That the Office ensuing is not to be used for any that die unbaptised, or excommunicate, or have laid violent hands upon themselves.

¶ The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,

I Am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. *S. John xi. 25, 26.*

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body; yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job xix. 25, 26, 27.*

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. *1 Tim. vi. 7. Job i. 21.*

¶ After they are come into the Church, shall be read one or both of these Psalms following.

Psal. xxxix. Dixi, Custodiam.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me; and while I was thus musing, the fire kindled: and at the last I spake with my tongue;

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing.

Take

The Burial of the Dead.

Take thy plague away from me:
I am even consumed by means of
thy heavy hand.

When thou with rebukes dost
chasten man for sin, thou makest
his beauty to consume away, like
as it were a moth fretting a gar-
ment: every man therefore is but
vanity.

Hear my prayer, O Lord, and
with thine ears consider my call-
ing: hold not thy peace at my
tears;

For I am a stranger with thee,
and a sojourner: as all my fathers
were.

O spare me a little that I may
recover my strength: before I go
hence, and be no more seen.

Glory be to the Father, and to
the Son: and to the Holy Ghost;

As it was in the beginning, is
now, and ever shall be: world
without end. Amen.

Pfal. xc. Domine, refugium.

LORD, thou hast been our re-
fuge: from one generation to
another.

Before the mountains were
brought forth, or ever the earth
and the world were made: thou
art God from everlasting, and
world without end.

Thou turnest man to destruc-
tion: again thou sayest, Come
again, ye children of men.

For a thousand years in thy sight
are but as yesterday: seeing that is
past as a watch in the night.

As soon as thou scatterest them,
they are even as a sleep: and fade
away suddenly like the grass.

In the morning it is green, and
groweth up: but in the evening
it is cut down, dried up, and
withered.

For we consume away in thy
displeasure: and are afraid at thy
wrathful indignation.

Thou hast set our misdeeds be-
fore thee: and our secret sins in
the light of thy countenance.

For when thou art angry, all
our days are gone: we bring our
years to an end, as it were a tale
that is told.

The days of our age are three-
score years and ten; and though
men be so strong, that they come
to fourscore years: yet is their
strength then but labour and sor-
row; so soon passeth it away, and
we are gone.

But who regardeth the power of
thy wrath: for even thereafter as a
man feareth, so is thy displeasure.

So teach us to number our
days: that we may apply our
hearts unto wisdom.

Turn thee again, O Lord, at
the last: and be gracious unto thy
servants.

O satisfy us with thy mercy,
and that soon: so shall we re-
joice and be glad all the days of
our life.

Comfort us again, now after
the time that thou hast plagued

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us : and for the years wherein we have suffered adversity.

Shew thy servants thy work : and their children thy glory.

And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall follow the Lesson, taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.*

I Cor. xv. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits, afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed, is death : for he hath put all things under his feet. But when he saith, All things are put under him ; it is

manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all ? Why are they then baptized for the dead ? and why stand we in jeopardy every hour ? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not ? Let us eat and drink, for to-morrow we die. Be not deceived ; Evil communications corrupt good manners. Awake to righteousness, and sin not ; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up ? and with what body do they come ? Thou fool, that which thou sowest is not quickened, except it die : And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain : But God giveth it a body, as it hath pleased him ; and to every seed his own body. All flesh is not the same flesh ; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and

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and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: The second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we

shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing:*

MAN that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom we may seek for

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for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

¶ *Then while the earth shall be cast upon the Body by some standing by, the Priest shall say,*

FOrasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said; or sung,*

I Heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead

which die in the Lord: even so saith the Spirit; for they rest from their labours. *Rev. xiv. 13.*

¶ *Then shall the Priest say,*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Priest.

ALmighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee, that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting

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lasting glory, through Jesus Christ our Lord. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our bro-

ther doth; and that at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Thanksgiving of Women after Child-birth,

Commonly called,

The Churching of Women.

¶ *The Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct : And then the Priest shall say unto her,*

FOrasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth ; you shall therefore give hearty thanks unto God, and say ;

¶ *Then shall the Priest say,*

Psal. cxvi. Dilexi, quoniam.

I Am well pleased : that the Lord hath heard the voice of my prayer ;

That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

The snares of death compassed me round about : and the pains of hell gat hold upon me.

I found trouble and heaviness ; and I called upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous : yea, our God is merciful.

The Lord preserveth the simple : I was in misery, and he helped me.

Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

And why ? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

I will walk before the Lord : in the land of the living.

I believed, and therefore will I speak ; but I was fore troubled : I said in my haste, All men are liars.

What reward shall I give unto the Lord : for all the benefits that he hath done unto me ?

I will receive the cup of salvation : and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Or Psal. cxxvii. Nisi Dominus.*

EXcept the Lord build the house : their labour is but lost that build it.

The Churching of Women.

Except the Lord keep the city :
the watchman waketh but in vain.

It is but lost labour that ye
haste to rise up early, and so late
take rest, and eat the bread of
carefulness: for so he giveth his
beloved sleep.

Lo, children and the fruit of the
womb: are an heritage and gift,
that cometh of the Lord.

Like as the arrows in the hand
of the giant: even so are the
young children.

Happy is the man that hath his
quiver full of them: they shall not
be ashamed when they speak with
their enemies in the gate.

Glory be to the Father, and to
the Son: and to the Holy Ghost;

As it was in the beginning, is
now, and ever shall be: world
without end. Amen.

¶ *Then shall the Priest say,*
Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in hea-
ven, Hallowed be thy Name;
Thy kingdom come; Thy will be
done in earth, as it is in heaven:
Give us this day our daily bread;

And forgive us our trespasses, as we
forgive them that trespass against
us; And lead us not into tempta-
tion, But deliver us from evil:
For thine is the kingdom, and the
power, and the glory, for ever and
ever. Amen.

Minister. O Lord, save this wo-
man thy servant;

Ans. Who putteth her trust in
thee.

Min. Be thou to her a strong
tower;

Ans. From the face of her e-
nemy.

Min. Lord, hear our prayer;

Ans. And let our cry come un-
to thee.

Minister. Let us pray.

O Almighty God, we give thee
humble thanks, for that thou
hast vouchsafed to deliver this wo-
man thy servant from the great pain
and peril of Child-birth; Grant, we
beseech thee, most merciful Fa-
ther, that she through thy help
may both faithfully live, and walk
according to thy will in this life
present, and also may be partaker
of everlasting glory in the life to
come, through Jesus Christ our
Lord. Amen.

¶ *The Woman that cometh to give her Thanks, must offer accustomed Offerings; and if there be
a Communion, it is convenient that she receive the holy Communion.*

COMMINATION,

Or denouncing of GOD's Anger and Judgements against Sinners, with certain Prayers to be used on the first Day of Lent, and at other Times, as the Ordinary shall appoint.

¶ After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the Reading-Pew, or Pulpit, say,

BRETHREN, in the primitive Church there was a godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

Instead whereof, (until the said discipline may be restored again, which is much to be wished) it is thought good, that at this time (in the presence of you all) should be read the general Sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, *Amen*: To the intent that being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for

which ye affirm with your own mouths the curse of God to be due.

Cursed is the man that maketh any carved or molten image, to worship it. *Deut. xxvii. 15.*

¶ And the People shall answer and say, Amen.

Minister. Cursed is he, that curseth his father or mother. *ver. 16.*

Answer. Amen.

Minister. Cursed is he, that removeth his neighbour's land-mark. *ver. 17.*

Answer. Amen.

Minister. Cursed is he, that maketh the blind to go out of his way. *ver. 18.*

Answer. Amen.

Minister. Cursed is he, that perverteth the judgement of the stranger, the fatherless, and widow. *v. 19.*

Answer. Amen.

Minister. Cursed is he, that smiteth his neighbour secretly. *v. 24.*

Answer. Amen.

Minister. Cursed is he, that lieth with his neighbour's wife. *Lev. xx. 10.*

Answer. Amen.

Minister. Cursed is he, that taketh

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eth reward to slay the innocent.
Deut. xxvii. 25.

Answer. Amen.

Minister. Cursed is he, that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.
Jer. xvii. 5.

Answer. Amen.

Minister. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners. S. *Matth. xxv. 41. 1 Cor. vi. 9, 10.*

Answer. Amen.

Minister.

NOW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God; let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees; so that every tree that bringeth not forth good fruit is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: he shall pour down rain upon the sinners, snares, fire and brimstone, storm

and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place, to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure, when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe; then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-sufferance of God, when he calleth them continually to repentance. Then shall they call upon me, (saith the Lord) but I will not hear; they shall seek me early, but they shall not find me; and that because they hated knowledge, and received not the fear of the Lord; but abhorred my counsel, and despised my correction. Then shall it be too late to knock, when the door shall be shut; and too late to cry for mercy, when it is the time of justice. O terrible

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voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels! Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh, when none can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment; and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction: Cast away from you all your ungodliness that ye have done; make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our

sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance: If we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: Unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

¶ *Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.*

Psal. li. Miserere mei, Deus.

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of

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of thy mercies, do away mine offences.

Wash me thoroughly from my wickedness : and cleanse me from my sin.

For I acknowledge my faults : and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness : that the bones, which thou hast broken may rejoice.

Turn thy face from my sins : and put out all my misdeeds.

Make me a clean heart, O God : and renew a right spirit within me.

Cast me not away from thy presence : and take not thy Holy Spirit from me.

O give me the comfort of thy help again : and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

Deliver me from blood-guilti-

ness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name ; Thy kingdom come ; Thy will be done in earth, as it is in heaven : Give us this day our daily bread ; And forgive us our trespasses, as we forgive them that trespass against us ; And lead us not into tempta-

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temptation, But deliver us from evil. Amen.

Min. O Lord, save thy servants;

Ans. That put their trust in thee.

Min. Send unto them help from above;

Ans. And evermore mightily defend them.

Min. Help us, O God our Saviour;

Ans. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.

Min. O Lord, hear our prayer;

Ans. And let our cry come unto thee.

Minister. Let us pray.

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins:

Spare us therefore, good Lord, spare thy people whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the People say this that followeth, after the Minister;*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them; and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great; and after the multitude of thy mercies look upon us, through the merits and mediation of thy blessed Son, Jesus Christ our Lord. *Amen.*

¶ *Then the Minister alone, shall say,*

THE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

THE

T H E

P S A L T E R,

O R

P S A L M S of D A V I D,

Pointed as they are to be fung, or said in Churches.

T H E F I R S T D A Y.

Morning Prayer.

PSAL. i. *Beatus vir, qui non abiit.*

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful;

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judge-

ment: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

PSAL. ii. *Quare fremuerunt?*

WHY do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his Anointed.

3 Let us break their bonds asunder: and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath: and vex them in his fore displeasure.

6 Yet have I set my King: upon my holy hill of Sion.

7 I will

7 I will preach the law, where-
of the Lord hath said unto me :
Thou art my Son, this day have I
begotten thee.

8 Desire of me, and I shall give
thee the heathen for thine inheri-
tance : and the utmost parts of the
earth for thy possession.

9 Thou shalt bruise them with
a rod of iron : and break them in
pieces like a potter's vessel.

10 Be wise now therefore, O ye
kings : be learned, ye that are
judges of the earth.

11 Serve the Lord in fear : and
rejoice unto him with reverence.

12 Kiss the Son, lest he be
angry, and so ye perish from the
right way : if his wrath be kin-
dled, (yea, but a little) blessed
are all they that put their trust
in him.

PSAL. iii. *Domine, quid multi-
plicati?*

LORD, how are they increased
that trouble me : many are
they that rise against me.

2 Many one there be that say
of my soul : There is no help for
him in his God.

3 But thou, O Lord, art my de-
fender : thou art my worship, and
the lifter up of my head.

4 I did call upon the Lord with
my voice : and he heard me out of
his holy hill.

5 I laid me down and slept,
and rose up again : for the Lord
sustained me.

6 I will not be afraid for ten
thousands of the people : that
have set themselves against me
round about.

7 Up, Lord, and help me, O
my God : for thou smitest all mine
enemies upon the cheek-bone ;
thou hast broken the teeth of the
ungodly.

8 Salvation belongeth unto the
Lord : and thy blessing is upon
thy people.

PSAL. iv. *Cum invocarem.*

HEAR me when I call, O God
of my righteousness : thou
hast set me at liberty when I was
in trouble ; have mercy upon me,
and hearken unto my prayer.

2 O ye sons of men, how long
will ye blaspheme mine honour :
and have such pleasure in vanity,
and seek after leasing ?

3 Know this also, that the Lord
hath chosen to himself the man
that is godly : when I call upon
the Lord, he will hear me.

4 Stand in awe, and sin not :
commune with your own heart,
and in your chamber, and be still.

5 Offer the sacrifice of righ-
teousness : and put your trust in
the Lord.

6 There be many that say : Who
will shew us any good ?

7 Lord, lift thou up : the light
of thy countenance upon us.

8 Thou hast put gladness in my
heart : since the time that their
corn and wine and oil increased.

9 I will

9 I will lay me down in peace, and take my rest: for it is thou, Lord, only, that makest me dwell in safety.

PSAL. v. *Verba mea auribus.*

Ponder my words, O Lord: consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God; let them perish through their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice: they shall ever be giving of thanks, because thou defendest them; they that love thy Name shall be joyful in thee;

13 For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

Evening Prayer.

PSAL. vi. *Domine, ne in furore.*

O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled: but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

5 For in death no man remembereth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning; every night wash I my bed: and water my couch with tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

H h

8 Away

8 Away from me, all ye that work vanity : for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition : the Lord will receive my prayer.

10 All mine enemies shall be confounded, and fore vexed : they shall be turned back, and put to shame suddenly.

PSAL. vii. *Domine, Deus meus.*

O Lord my God, in thee have I put my trust : save me from all them that persecute me, and deliver me ;

2 Lest he devour my soul like a lion, and tear it in pieces : while there is none to help.

3 O Lord my God, if I have done any such thing : or if there be any wickedness in my hands ;

4 If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy ;

5 Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies : arise up for me in the judgement that thou hast commanded.

7 And so shall the congregation of the people come about thee : for their sakes therefore lift up thyself again.

8 The Lord shall judge the people ; give sentence with me, O Lord : according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end : but guide thou the just.

10 For the righteous God : trieth the very hearts and reins.

11 My help cometh of God : who preserveth them that are true of heart.

12 God is a righteous Judge, strong, and patient : and God is provoked every day.

13 If a man will not turn, he will whet his sword : he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death : he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit : and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head : and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness : and I will praise the Name of the Lord most high.

PSAL. viii. *Domine, Dominus noster.*

O Lord our Governor, how excellent is thy Name in all the world : thou that hast set thy glory above the heavens !

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies : that thou mightest still the enemy, and the avenger.

3 For I will consider thy heavens, even the works of thy fingers : the moon and the stars which thou hast ordained.

4 What is man, that thou art mindful of him : and the Son of man, that thou visitest him ?

5 Thou madest him lower than the angels : to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands : and thou hast put all things in subjection under his feet ;

7 All sheep and oxen : yea, and the beasts of the field ;

8 The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

9 O Lord our Governor : how excellent is thy Name in all the world !

Morning Prayer.

PSAL. ix. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart : I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee : yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back : they shall fall and perish at thy presence.

4 For thou hast maintained my right, and my cause : thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly : thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end : even as the cities which thou hast destroyed ; their memorial is perished with them.

7 But the Lord shall endure for ever : he hath also prepared his seat for judgement.

8 For he shall judge the world in righteousness : and minister true judgement unto the people.

9 The Lord also will be a defence for the oppressed : even a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee : for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord, which dwelleth in Sion : shew the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them : and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord ;

Lord; consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not always be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

PSAL. x. *Ut quid, Domine?*

WHY standest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire: and speaketh good of the covetous whom God abhorreth.

4 The ungodly is so proud, that

he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judgements are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den: that he may ravish the poor.

10 He doth ravish the poor: when he getteth him into his net.

11 He falleth down, and humbleth himself: that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God, carest not for it.

15 Surely thou hast seen it: for thou

thou beholdest ungodlinefs and wrong.

16 That thou mayest take the matter into thine hand : the poor committeth himself unto thee ; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious : take away his ungodlinefs, and thou shalt find none.

18 The Lord is King for ever and ever : and the heathen are perished out of the land.

13 Lord, thou hast heard the desire of the poor : thou preparest their heart, and thine ear hearkeneth thereto ;

20 To help the fatherless and poor unto their right : that the man of the earth be no more exalted against them.

PSAL. xi. *In Domino confido.*

IN the Lord put I my trust : how say ye then to my soul, that she should flee as a bird unto the hill ?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver : that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down : and what hath the righteous done ?

4 The Lord is in his holy temple : the Lord's seat is in heaven.

5 His eyes consider the poor : and his eye-lids try the children of men.

6 The Lord alloweth the righteous : but the ungodly, and him that delighteth in wickedness, doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest : this shall be their portion to drink.

8 For the righteous Lord loveth righteousness : his countenance will behold the thing that is just.

Evening Prayer.

PSAL. xii. *Salvum me fac.*

HELP me, Lord, for there is not one godly man left : for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour : they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips : and the tongue that speaketh proud things ;

4 Which have said, With our tongue will we prevail : we are they that ought to speak ; who is lord over us ?

5 Now for the comfortless troubles sake of the needy : and because of the deep sighing of the poor ;

6 I will up, saith the Lord : and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure

pure words : even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord : thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side : when they are exalted the children of men are put to rebuke.

PSAL. xiii. *Usque quo, Domine?*

HOW long wilt thou forget me, O Lord, for ever : how long wilt thou hide thy face from me ?

2 How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me ?

3 Consider and hear me, O Lord my God : lighten mine eyes that I sleep not in death ;

4 Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy : and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me : yea, I will praise the Name of the Lord most Highest.

PSAL. xiv. *Dixit insipiens.*

THE fool hath said in his heart : There is no God.

2 They are corrupt, and become abominable in their doings :

there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is none that doeth good, no not one.

5 Their throat is an open sepulchre ; with their tongues have they deceived : the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known : there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief : eating up my people as it were bread, and call not upon the Lord ?

9 There were they brought in great fear, even where no fear was : for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion ? When the Lord turneth the captivity of his people : then shall Jacob rejoice, and Israel shall be glad.

Morning

Morning Prayer.

PSAL. xv. *Domine, quis habitabit ?*

LORD, who shall dwell in thy tabernacle : or who shall rest upon thy holy hill ?

2 Even he that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

6 He that hath not given his money upon usury : nor taken reward against the innocent.

7 Whoso doeth these things : shall never fall.

PSAL. xvi. *Conserua me, Domine.*

PReserve me, O God : for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord : Thou art my God ; my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth : and upon such as excel in virtue.

4 But they that run after another god : shall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning : my reins also chasten me in the night-season.

9 I have set God always before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

11 For why ? thou shalt not leave my soul in hell : neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt shew me the path of life ; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

PSAL. xvii. *Exaudi, Domine.*

HEAR the right, O Lord, consider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence : and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season ; thou hast tried me, and shalt find

no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of men's works that are done against the words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings,

9 From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground;

12 Like as a lion that is greedy of his prey: and as it were a lion's whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine;

14 From the men of thy hand,

O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

Evening Prayer.

PSAL. xviii. *Diligam te, Domine.*

I Will love thee, O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust; my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The

7 The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down: and it was dark under his feet.

10 He rode upon the cherubims, and did fly: he came flying upon the wings of the wind.

11 He made darkness his secret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed: hail-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder: hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me: and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them

which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord: and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not cast out his commandments from me.

23 I was also uncorrupt before him: and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean: and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity: and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord also is tried in the fire ; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord : or who hath any strength, except our God ?

32 It is God, that girdeth me with strength of war : and maketh my way perfect.

33 He maketh my feet like harts feet : and setteth me up on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation : thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go : that my foot-steps shall not slide.

37 I will follow upon mine enemies, and overtake them : neither will I turn again, till I have destroyed them.

38 I will smite them, that they shall not be able to stand : but fall under my feet.

39 Thou hast girded me with strength unto the battle : thou shalt throw down mine enemies under me.

40 Thou hast made mine ene-

mies also to turn their backs upon me : and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen.

44 A people whom I have not known : shall serve me.

45 As soon as they hear of me, they shall obey me : but the strange children shall dissemble with me.

46 The strange children shall fail : and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper : and praised be the God of my salvation.

48 Even the God, that seeth that I be avenged : and subdueth the people unto me.

49 It is he, that delivereth me from my cruel enemies, and setteth me up above mine adversaries : thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles : and sing praises unto thy Name.

51 Great prosperity giveth he unto his king : and sheweth loving-kindness unto David his Anointed, and unto his seed for evermore.

Morning

Morning Prayer.

PSAL. xix. *Cœli enarrant.*

THE heavens declare the glory of God : and the firmament sheweth his handy-work.

2 One day telleth another : and one night certifieth another.

3 There is neither speech, nor language : but their voices are heard among them.

4 Their sound is gone out into all lands : and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine

gold : sweeter also than honey, and the honey-comb.

11 Moreover, by them is thy servant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanse thou me from my secret faults !

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight,

15 O Lord : my strength, and my redeemer.

PSAL. xx. *Exaudiat te Dominus.*

THE Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee.

2 Send thee help from the sanctuary : and strengthen thee out of Sion.

3 Remember all thy offerings : and accept thy burnt-sacrifice.

4 Grant thee thy heart's desire : and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven : even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses : but we will remember the Name of the Lord our God.

8 They are brought down, and fallen : but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven : when we call upon thee.

PSAL. xxi. *Domine, in virtute.*

THE King shall rejoice in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire : and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life : even for ever and ever.

5 His honour is great in thy salvation : glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

7 And why ? because the King putteth his trust in the Lord : and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power.

Evening Prayer.

PSAL. xxii. *Deus, Deus meus.*

MY God, my God, look upon me ; why hast thou forsaken me : and art so far from my health, and from the words of my complaint ?

2 O my God, I cry in the day-time, but thou hearest not : and in the night-season also I take no rest.

3 And thou continuest holy : O thou worship of Israel.

4 Our fathers hoped in thee : they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen : they put their trust in thee, and were not confounded.

6 But

6 But as for me, I am a worm, and no man : a very scorn of men, and the out-cast of the people.

7 All they that see me, laugh me to scorn : they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him : let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb : thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born : thou art my God, even from my mother's womb.

11 O go not from me, for trouble is hard at hand : and there is none to help me.

12 Many oxen are come about me : fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths : as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.

16 For many dogs are come about me : and the counsel of the wicked layeth siege against me.

17 They pierced my hands and my feet ; I may tell all my bones :

they stand staring and looking upon me,

18 They part my garments among them : and cast lots upon my vesture.

19 But be not thou far from me, O Lord : thou art my succour ; haste thee to help me.

20 Deliver my soul from the sword : my darling from the power of the dog.

21 Save me from the lion's mouth : thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren : in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him : magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poor : he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied : they that seek after the Lord, shall praise him ; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's: and he is the Governor among the people.

29 All such as be fat upon earth: have eaten and worshipped.

30 All they that go down into the dust, shall kneel before him: and no man hath quickened his own soul.

31 My seed shall serve him: they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

PSAL. xxiii. *Dominus regit me.*

THE Lord is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3 He shall convert my soul: and bring me forth in the paths of righteousness for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Morning Prayer.

PSAL. xxiv. *Domini est terra.*

THE earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas: and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

6 This is the generation of them that seek him: even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord, strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory: even the Lord of hosts, he is the King of glory.

PSAL.

PSAL. xxv. *Ad te, Domine, levavi.*

UNTO thee, O Lord, will I lift up my soul; my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee, shall not be ashamed: but such as transgress without a cause, shall be put to confusion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my salvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving-kindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgement: and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth: unto such as keep his covenant, and his testimonies.

10 For thy Name's sake, O Lord: be merciful unto my sin, for it is great.

11 What man is he that fear-

eth the Lord: him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him: and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am desolate, and in misery.

16 The sorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my adversity, and misery: and forgive me all my sin.

18 Consider mine enemies, how many they are: and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Israel, O God: out of all his troubles.

PSAL. xxvi. *Judica me, Domine.*

BE thou my judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me: try out my reins and my heart.

3 For thy loving-kindness is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons: neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked: and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord: and so will I go to thine altar;

7 That I may shew the voice of thanksgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners: nor my life with the blood-thirsty;

10 In whose hands is wickedness: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 My foot standeth right: I will praise the Lord in the congregations.

Evening Prayer.

PSAL. xxvii. *Dominus illuminatio.*

THE Lord is my light, and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies, and my foes came upon me, to eat up my flesh: they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

8 Harken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee; Seek ye my face: Thy face, Lord, will I seek.

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me: the Lord taketh me up.

13 Teach

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure: be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

PSAL. xxviii. *Ad te, Domine.*

UNTO thee will I cry, O Lord, my strength: think no scorn of me, lest if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved;

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: there-

fore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield; my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholesome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

PSAL. xxix. *Afferte Domino.*

BRING unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf: Libanus also, and Sion like a young unicorn.

7 The voice of the Lord divid-

eth the flames of fire ; the voice of the Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood : and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people : the Lord shall give his people the blessing of peace.

Morning Prayer.

PSAL. xxx. *Exaltabo te, Domine.*

I Will magnify thee, O Lord, for thou hast set me up : and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee : and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his : and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity, I said, I shall never be removed : thou, Lord, of thy goodness hadst made my hill so strong.

7 Thou didst turn thy face from me : and I was troubled.

8 Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

9 What profit is there in my blood : when I go down to the pit ?

10 Shall the dust give thanks unto thee : or shall it declare thy truth ?

11 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

12 Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

PSAL. xxxi. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust : let me never be put to confusion ; deliver me in thy righteousness.

2 Bow down thine ear to me : make haste to deliver me.

3 And be thou my strong rock, and house of defence : that thou mayest save me.

4 For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net that they have laid privily for me : for thou art my strength.

6 Into

6 Into thy hands I commend my spirit : for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness ; yea, my soul, and my body.

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord : I have said, Thou art my God.

17 My time is in thy hand ; deliver me from the hand of mine enemies : and from them that persecute me.

18 Shew thy servant the light of thy countenance : and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men !

22 Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord : for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said : I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer : when I cried unto thee.

26 O Love the Lord, all ye his saints : for the Lord preserveth them that are faithful, and plentifully rewardeth the proud doer.

27 Be strong, and he shall establish your heart : all ye that put your trust in the Lord.

Evening Prayer.

PSAL. xxxii. *Beati, quorum.*

Blessed is he, whose unrighteousness is forgiven : and whose sin is covered.

2 Blessed is the man, unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

3 For while I held my tongue : my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach

thee in the way wherein thou shalt go : and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly : but who so putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

PSAL. xxxiii. *Exultate, justi.*

Rejoice in the Lord, O ye righteous : for it becometh well the just to be thankful.

2 Praise the Lord with harp : sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song : sing praises lustily unto him with a good courage.

4 For the word of the Lord is true : and all his works are faithful.

5 He loveth righteousness and judgement : the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made : and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord :

Lord : stand in awe of him, all ye that dwell in the world ;

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsel of princes.

11 The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah : and blessed are the folk that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : and understandeth all their works.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy ;

18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord : for he is our help and our shield.

20 For our heart shall rejoice in him : because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

PSAL. xxxiv. *Benedicam Domino.*

I Will alway give thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3 O praise the Lord with me : and let us magnify his Name together.

4 I fought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him : and delivereth them.

8 O taste, and see how gracious the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints : for they that fear him, lack nothing.

10 The lions do lack, and suffer hunger :

hunger : but they who seek the Lord, shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12 What man is he that lusteth to live : and would fain see good days ?

13 Keep thy tongue from evil : and thy lips, that they speak no guile.

14 Eschew evil, and do good : seek peace, and ensue it.

15 The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the righteous : but the Lord delivereth him out of all.

20 He keepeth all his bones : so that not one of them is broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.

Morning Prayer.

P S A L. xxxv. *Judica, Domine.*

PLEAD thou my cause, O Lord, with them that strive with me : and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind : and the angel of the Lord scattering them.

6 Let their way be dark and slippery : and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily, catch himself : that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord : it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that

is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him !

11 False witnesses did rise up : they laid to my charge things that I knew not.

12 They rewarded me evil for good : to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting : and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend, or my brother : I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together : yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers : who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation : I will praise thee among much people.

19 O let not them that are mine enemies, triumph over me ungodly : neither let them wink with their eyes, that hate me without a cause.

20 And why ? their communing is not for peace : but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said : Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord : hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel : avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness : and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it : neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoice at my trouble : let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoice that favour my righteous dealing : yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness : and of thy praise all the day long.

PSAL. xxxvi. *Dixit injustus.*

MY heart sheweth me the wickedness of the ungodly : that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight : until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit : he hath left off to behave himself wisely and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way : neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens : and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains : thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast ; How excellent is thy mercy, O God : and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house : and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life : and in thy light shall we see light.

10 O continue forth thy loving kindness unto them that know thee : and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me : and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.

Evening Prayer.

PSAL. xxxvii. *Noli æmulari.*

FRET not thyself because of the ungodly : neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass : and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord : and he shall give thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in him : and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him : but grieve not thyself at him whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure : fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12 The

12 The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn : for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart : and their bow shall be broken.

16 A small thing that the righteous hath : is better than great riches of the ungodly ;

17 For the arms of the ungodly shall be broken : and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly : and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs : yea, even as the smoke shall they consume away.

21 The ungodly borroweth, and payeth not again : but the righteous is merciful and liberal.

22 Such as are blessed of God shall possess the land : and they that are cursed of him, shall be rooted out.

23 The Lord ordereth a good man's going : and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away : for the Lord upholdeth him with his hand.

25 I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth : and his seed is blessed.

27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the Lord loveth the thing that is right : he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished : as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgement.

32 The law of his God is in his heart : and his goings shall not slide.

33 The ungodly seeth the righteous : and seeketh occasion to slay him.

34 The Lord will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall pro-

mote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power : and flourishing like a green bay-tree.

37 I went by, and lo, he was gone : I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord : who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Morning Prayer.

PSAL. xxxviii. *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thine anger : neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me : and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head : and are like a foreburden, too heavy for me to bear.

5 My wounds stink, and are corrupt : through my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

7 For my loins are filled with a fore disease : and there is no whole part in my body.

8 I am feeble, and sore smitten : I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life, laid snares for me : and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

17 And I truly am set in the plague : and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are mighty : and they that hate me wrongfully, are many in number.

20 They also that reward evil for good, are against me : because I follow the thing that good is.

21 For sake me not, O Lord my God : be not thou far from me.

22 Hasten thee to help me : O Lord God of my salvation.

PSAL. xxxix. *Dixi, Custodiam.*

I Said, I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

4 My heart was hot within me ; and while I was thus musing, the fire kindled : and at the last I spake with my tongue ;

5 Lord, let me know my end, and the number of my days : that I

may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee ; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears ;

14 For I am a stranger with thee, and a sojourner : as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

PSAL. xl. *Expectans expectavi.*

I Waited patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lyes.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts, which are to us-ward : and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them : they should be more than I am able to exprefs.

8 Sacrifice and meat-offering thou wouldest not : but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin hast thou not required : then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it ; yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart : my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth : from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let thy loving-kindness and thy truth alway preserve me ;

15 For innumerable troubles are come about me ; my sins have taken such hold upon me, that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame : that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee, be joyful and glad in thee : and let such as love thy salvation, say alway, The Lord be praised.

20 As for me, I am poor and needy :

needy : but the Lord careth for me.

21 Thou art my helper and redeemer : make no long tarrying, O my God.

Evening Prayer.

PSAL. xli. *Beatus qui intelligit.*

Blessed is he that considereth the poor and needy : the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth : and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick upon his bed : make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me : heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me : When shall he die, and his name perish ?

6 And if he come to see me, he speaketh vanity : and his heart conceiveth falsehood within himself ; and when he cometh forth, he telleth it.

7 All mine enemies whisper together against me : even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted : who did

also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord : raise thou me up again, and I shall reward them.

11 By this I know thou favour-est me : that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me : and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel : world without end. Amen.

PSAL. xlii. *Quemadmodum.*

LIKE as the hart desireth the water-brooks : so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God ?

3 My tears have been my meat day and night : while they daily say unto me, Where is now thy God ?

4 Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of God ;

5 In the voice of praise and thanksgiving : among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me ?

7 Put thy trust in God : for I will yet give him thanks for the help of his countenance.

8 My

8 My God, my soul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes : all thy waves and storms are gone over me.

10 The Lord hath granted his loving-kindness in the day-time : and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me : why go I thus heavily, while the enemy oppresseth me ?

12 My bones are smitten asunder as with a sword : while mine enemies, that trouble me, cast me in the teeth ;

13 Namely, while they say daily unto me : Where is now thy God ?

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me ?

15 O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

PSAL. xliii. *Judica me, Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me

from thee : and why go I so heavily, while the enemy oppresseth me ?

3 O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me ?

6 O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

Morning Prayer.

PSAL. xliv. *Deus, auribus.*

WE have heard with our ears, O God, our fathers have told us : what thou hast done in their time of old ;

2 How thou hast driven out the heathen with thy hand, and planted them in : how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword : neither was it their own arm that helped them ;

4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour unto them.

5 Thou art my King, O God : send help unto Jacob.

6 Through

6 Through thee will we overthrow our enemies : and in thy Name will we tread them under that rise up against us.

7 For I will not trust in my bow : it is not my sword that shall help me ;

8 But it is thou that savest us from our enemies : and puttest them to confusion that hate us.

9 We make our boast of God all day long : and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion : and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies : so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep : and hast scattered us among the heathen.

13 Thou sellest thy people for nought : and takest no money for them.

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen : and that the people shake their heads at us.

16 My confusion is daily before me : and the shame of my face hath covered me ;

17 For the voice of the slanderer and blasphemer : for the enemy and avenger.

18 And though all this be come

upon us, yet do we not forget thee : nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned back : neither our steps gone out of thy way ;

20 No, not when thou hast smitten us into the place of dragons : and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god : shall not God search it out ? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long : and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou : awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face : and forgettest our misery and trouble ?

25 For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

26 Arise, and help us : and deliver us for thy mercies sake.

PSAL. xlv. *Eruſtavit cor meum.*

MY heart is inditing of a good matter : I speak of the things which I have made unto the King.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer than the children of men : full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mighty: according to thy worship and renown.

5 Good luck have thou with thine honour: ride on, because of the word of truth, of meekness, and righteousness; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the king's enemies.

7 Thy feat, O God, endureth for ever: the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia: out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear: forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty: for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as

the rich also among the people shall make their supplication before thee.

14 The King's daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needlework: the virgins that be her fellows, shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought: and shall enter into the King's palace.

17 Instead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people give thanks unto thee world without end.

PSAL. xli. *Deus noster refugium.*

GOD is our hope and strength: a very present help in trouble.

2 Therefore will we not fear, though the earth be moved: and though the hills be carried into the midst of the sea;

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed:

God

God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved : but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us : the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord : what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world : he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us : the God of Jacob is our refuge.

Evening Prayer.

PSAL. xlvii. *Omnes gentes, plaudite.*

O Clap your hands together, all ye people : O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared : he is the great King upon all the earth.

3 He shall subdue the people under us : and the nations under our feet.

4 He shall choose out an heritage for us : even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise : and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God : O sing praises, sing praises unto our King.

7 For God is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen : God sitteth upon his holy seat.

9 The princes of the people are joined unto the people of the God of Abraham : for God, which is very high exalted, doth defend the earth, as it were with a shield.

PSAL. xlviii. *Magnus Dominus.*

GREAT is the Lord, and highly to be praised : in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north-side lieth the city of the great King ; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth : are gathered, and gone by together.

4 They marvelled to see such things : they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow : as upon a woman in her travail.

6 Thou shalt break the ships of the sea : through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts ; in the city of our God : God upholdeth the same for ever.

8 We wait for thy loving-kindness, O God : in the midst of thy temple.

M m

9 O God,

9 O God, according to thy Name, so is thy praise unto the world's end: thy right hand is full of righteousness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad: because of thy judgements.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13 For this God is our God for ever and ever: he shall be our guide unto death.

PSAL. xlix. *Audite hæc, omnes.*

O Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world;

2 High and low, rich and poor: one with another.

3 My mouth shall speak of wisdom: and my heart shall muse of understanding.

4 I will incline mine ear to the parable: and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it cost more to redeem their souls: so that he must let that alone for ever;

9 Yea, though he live long: and see not the grave.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever: and that their dwelling-places shall endure from one generation to another, and call the lands after their own names.

12 Nevertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish; this is the way of them.

13 This is their foolishness: and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell: for he shall receive me.

16 Be not thou afraid, though one be made rich: or if the glory of his house be increased;

17 For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man: and so long as thou doest well unto

unto thyself, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honour, hath no understanding: but is compared unto the beasts that perish.

Morning Prayer.

PSAL. 1. *Deus deorum.*

THE Lord, even the most mighty God, hath spoken: and called the world, from the rising up of the sun unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above: and the earth, that he may judge his people.

5 Gather my saints together unto me: those that have made a covenant with me with sacrifice;

6 And the heaven shall declare his righteousness: for God is Judge himself.

7 Hear, O my people, and I will speak: I myself will testify against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee, because of thy sacrifices, or for thy burnt-offerings: because they were not alway before me.

9 I will take no bullock out of thine house: nor he-goat out of thy folds.

10 For all the beasts of the forest are mine: and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains: and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh: and drink the blood of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest;

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed: and hast cast my words behind thee?

18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.]

20 Thou fastest, and spakest against thy brother: yea, and hast slandered thine own mother's son.

21 These things hast thou done,

and I held my tongue and thou thoughtest wickedly, that I am even such a one as thyself: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the salvation of God.

PSAL. li. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

2 Wash me thoroughly from my wickedness: and cleanse me from my sin.

3 For I acknowledge my faults: and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear, when thou art judged.

5 Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean: thou

shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness: that the bones, which thou hast broken, may rejoice.

9 Turn thy face from my sins: and put out all my misdeeds.

10 Make me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy Holy Spirit from me.

12 O give me the comfort of thy help again: and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with

with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

PSAL. lii. *Quid gloriaris ?*

WHY boastest thou thyself, thou tyrant : that thou canst do mischief ;

2 Whereas the goodness of God : endureth yet daily ?

3 Thy tongue imagineth wickedness : and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more than goodness : and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt : O thou false tongue.

6 Therefore shall God destroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear : and shall laugh him to scorn.

8 Lo, this is the man that took not God for his strength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God : my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done : and I will hope in thy Name ; for thy saints like it well.

Evening Prayer.

PSAL. liii. *Dixit insipiens.*

THE foolish body hath said in his heart : There is no God.

2 Corrupt are they, and become abominable in their wickedness : there is none that doeth good.

3 God looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are all altogether become abominable : there is also none that doeth good, no not one.

5 Are not they without understanding, that work wickedness : eating up my people as if they would eat bread ? they have not called upon God.

6 They were afraid where no fear was : for God hath broken the bones of him that besieged thee ; thou hast put them to confusion, because God hath despised them.

7 Oh, that the salvation were given unto Israel out of Sion : Oh, that the Lord would deliver his people out of captivity !

8 Then should Jacob rejoice : and Israel should be right glad.

PSAL. liv. *Deus, in nomine.*

SAVE me, O God, for thy Name's sake : and avenge me in thy strength.

2 Hear my prayer, O God : and hearken unto the words of my mouth.

3 For

my refuge, until this tyranny be over-past.

2 I will call unto the most high God : even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven : and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth : my soul is among lions.

5 And I lie even among the children of men, that are set on fire : whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens : and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed : I will sing, and give praise.

9 Awake up, my glory ; awake, lute and harp : I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens : and thy glory above all the earth.

PSAL. lviii. *Si vere utique.*

ARE your minds set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sons of men ?

2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.

3 The ungodly are froward, even from their mother's womb : as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder, that stoppeth her ears ;

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 Break their teeth, O God, in their mouths ; smite the jaw-bones of the lions, O Lord : let them fall away like water that runneth apace ; and when they shoot their arrows, let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman : and let them not see the sun.

8 Or ever your pots be made hot with thorns : so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous : doubtless, there is a God that judgeth the earth.

Evening

Evening Prayer.

PSAL. lix. *Eripe me de inimicis.*

Deliver me from mine enemies, O God : defend me from them that rise up against me.

2 O deliver me from the wicked doers : and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul : the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault : arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips : for who doth hear ?

8 But thou, O Lord, shalt have them in derision : and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee : for thou art the God of my refuge.

10 God sheweth me his goodness plenteously : and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why ? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return : grin like a dog, and will go about the city.

15 They will run here and there for meat : and grudge if they be not satisfied.

16 As for me I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing : for thou, O God, art my refuge, and my merciful God.

PSAL. lx. *Deus, repulisti nos.*

O God, thou hast cast us out, and scattered us abroad : thou hast also been displeased ; O turn thee unto us again.

2 Thou hast moved the land, and divided it : heal the sores thereof ; for it shaketh.

3 Thou hast shewed thy people heavy things : thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee : that they may triumph because of the truth.

5 Therefore were thy beloved
N n delivered :

delivered : help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice and divide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head ; Judah is my law-giver ;

8 Moab is my wash-pot ; over Edom will I cast out my shoe : Philistia, be thou glad of me.

9 Who will lead me into the strong city : who will bring me into Edom ?

10 Hast not thou cast us out, O God : wilt not thou, O God, go out with our hosts ?

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that shall tread down our enemies.

PSAL. lxi. *Exaudi, Deus.*

HEAR my crying, O God : give ear unto my prayer.

2 From the ends of the earth will I call upon thee : when my heart is in heaviness.

3 O set me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life : that his years may endure throughout all generations.

7 He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name : that I may daily perform my vows.

Morning Prayer.

PSAL. lxii. *Nonne Deo ?*

MY soul truly waiteth still upon God : for of him cometh my salvation.

2 He verily is my strength and my salvation : he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man : ye shall be slain all the sort of you ; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt : their delight is in lies ; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God : for my hope is in him.

6 He truly is my strength and my salvation : he is my defence, so that I shall not fall.

7 In God is my health and my glory : the rock of my might, and in God is my trust.

8 O put

8 O put your trust in him alway, ye people : pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity : the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery, give not yourselves unto vanity : if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same : that power belongeth unto God ;

12 And that thou, Lord, art merciful : for thou rewardest every man according to his work.

PSAL. lxi. *Deus, Deus meus.*

O God, thou art my God : early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee : in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness : that I might behold thy power and glory.

4 For thy loving-kindness is better than the life itself : my lips shall praise thee.

5 As long as I live will I magnify thee on this manner : and lift up my hands in thy Name.

6 My soul shall be satisfied, even as it were with marrow and fatness : when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed : and thought upon thee when I was waking ?

8 Because thou hast been my helper : therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth upon thee : thy right hand hath upholden me.

10 These also, that seek the hurt of my soul : they shall go under the earth.

11 Let them fall upon the edge of the sword : that they may be a portion for foxes.

12 But the King shall rejoice in God ; all they also that swear by him, shall be commended : for the mouth of them that speak lies, shall be stopped.

PSAL. lxi. *Exaudi, Deus.*

HEAR my voice, O God, in my prayer : preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward : and from the insurrection of wicked doers ;

3 Who have whet their tongue like a sword : and shoot out their arrows, even bitter words ;

4 That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.

5 They encourage themselves in mischief : and commune among themselves, how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it : that they keep secret

among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: insomuch that who so seeth them, shall laugh them to scorn.

9 And all men that see it, shall say, This hath God done: for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in him: and all they that are true of heart, shall be glad.

Evening Prayer.

PSAL. lxxv. *Te decet hymnus.*

THOU, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer: unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou merciful unto our sins.

4 Blessed is the man whom thou choosest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains: and is girded about with power.

7 Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid at thy tokens: thou that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness: and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoice on every side.

14 The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.

PSAL. lxxvi. *Jubilate Deo.*

O Be joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found lyars unto thee.

3 For all the world shall worship thee : sing of thee, and praise thy Name.

4 O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men !

5 He turned the sea into dry land : so that they went through the water on foot ; there did we rejoice thereof.

6 He ruleth with his power for ever ; his eyes behold the people : and such as will not believe, shall not be able to exalt themselves.

7 O praise our God, ye people : and make the voice of his praise to be heard ;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare : and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

15 I called unto him with my mouth : and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart : the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised be God who hath not cast out my prayer : nor turned his mercy from me.

PSAL. lxxvii. *Deus misereatur.*

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us ;

2 That thy way may be known upon earth : thy saving health among all nations.

3 Let the people praise thee, O God : yea, let all the people praise thee.

4 O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God : let all the people praise thee.

6 Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

7 God shall bless us : and all the ends of the world shall fear him.

Morning

Morning Prayer.

PSAL. lxxviii. *Exurgat Deus.*

L Et God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoice before God: let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name: magnify him that rideth upon the heavens, as it were upon an horse; praise him in his Name JAH, and rejoice before him.

5 He is a Father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness;

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is God's hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is God's hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies : and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Babel : mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest : how thou, my God and King, goest in the sanctuary.

25 The fingers go before, the minstrels follow after : in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counsel : the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee : stablish the thing, O God, that thou hast wrought in us,

29 For thy temple's sake at Jerusalem : so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of

silver : and when he hath scattered the people that delight in war ;

31 Then shall the princes come out of Egypt : the Moabians land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth : O sing praises unto the Lord ;

33 Who sitteth in the heavens over all from the beginning : lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel : his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Israel ; he will give strength and power unto his people ; blessed be God.

Evening Prayer.

PSAL. lxxix. *Saluum me fac.*

SAVE me, O God : for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying ; my throat is dry : my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took : God, thou knowest my simpleness,

simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chastened myself with fasting: and that was turned to my reproof.

11 I put on sackcloth also: and they jested upon me.

12 They that sit in the gate speak against me: and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy salvation.

15 Take me out of the mire, that I sink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: O haste thee, and hear me.

19 Draw nigh unto my soul, and save it: O deliver me because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart; I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty, they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal: and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let

28 Let them fall from one wickedness to another: and not come into thy righteousness.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heaviness: thy help, O God, shall lift me up.

31 I will praise the Name of God with a song: and magnify it with thanksgiving.

32 This also shall please the Lord: better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad: seek ye after God, and your soul shall live.

34 For the Lord heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea, and all that moveth therein.

36 For God will save Sion, and build the cities of Judah: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they that love his Name shall dwell therein.

PSAL. lxx. *Deus, in adiutorium.*

HASTE thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded, that seek after my soul: let them be turned backward and put to confusion, that wish me evil.

3 Let them for their reward be

soon brought to shame: that cry over me, There, there.

4 But let all those that seek thee, be joyful and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor, and in misery: haste thee unto me, O God.

6 Thou art my helper, and my Redeemer: O Lord, make no long tarrying.

Morning Prayer.

PSAL. lxxi. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall be always of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

O o

7 O let

7 O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age : forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying : God hath forsaken him, persecute him, and take him ; for there is none to deliver him.

10 Go not far from me, O God : my God, haste thee to help me.

11 Let them be confounded and perish, that are against my soul : let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway : and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

14 I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high : and great things are

they that thou hast done ; O God, who is like unto thee ?

18 O what great troubles and adversities hast thou shewed me ! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick : unto thee will I sing upon the harp, O thou Holy One of Israel.

21 My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame, that seek to do me evil.

PSAL. lxxii. *Deus, judicium.*

GIVE the king thy judgments, O God : and thy righteousness unto the King's son.

2 Then shall he judge thy people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrongdoer.

5 They shall fear thee, as long as the sun and moon endureth : from one generation to another.

6 He

6 He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him : all nations shall do him service.

12 For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for

ever ; his Name shall remain under the sun among the posterities : which shall be blessed through him ; and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel : which only doeth wondrous things ;

19 And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

Evening Prayer.

PSAL. lxxiii. *Quam bonus Israel!*

TRuly God is loving unto Israel : even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone : my treadings had well-nigh slipped.

3 And why ? I was grieved at the wicked : I do also see the ungodly in such prosperity.

4 For they are in no peril of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

7 Their eyes swell with fatness : and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the most High.

9 For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it : is there knowledge in the most High ?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished : and chastened every morning.

14 Yea, and I had almost said even as they : but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this : but it was too hard for me,

16 Until I went into the sanctuary of God : then understood I the end of these men ;

17 Namely, how thou dost set them in slippery places : and castest them down, and destroyest them.

18 Oh, how suddenly do they consume : perish, and come to a fearful end !

19 Yea, even like as a dream when one awaketh : so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved : and it went even through my reins.

21 So foolish was I, and ignorant : even as it were a beast before thee.

22 Nevertheless, I am alway by

thee : for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel : and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee, shall perish : thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God : and to speak of all thy works in the gates of the daughter of Sion.

PSAL. lxxiv. *Ut quid, Deus.*

O God, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture ?

2 O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations : and set up their banners for tokens.

6 He that hewed timber afore
out

out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name, for ever ?

12 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy ?

13 For God is my King of old : the help that is done upon earth, he doeth it himself.

14 Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks : thou driedst up mighty waters.

17 The day is thine, and the night is thine : thou hast prepared the light, and the sun.

18 Thou hast set all the borders of the earth : thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies : the presumption of them that hate thee, increaseth ever more and more.

Morning Prayer.

PSAL. lxxv. *Confitebimur tibi.*

UNTO thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy Name also is so high : and that do thy wondrous works declare.

3 When I receive the congregation : I shall judge according unto right.

4 The

4 The earth is weak, and all the inhabitants thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn;

6 Set not up your horn on high: and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west: nor yet from the south.

8 And why? God is the judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixed, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

PSAL. lxxvi. *Notus in Judea.*

IN Jewry is God known: his Name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battle.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the

men whose hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horse are fallen.

7 Thou, even thou art to be feared: and who may stand in thy sight, when thou art angry?

8 Thou didst cause thy judgement to be heard from heaven: the earth trembled and was still,

9 When God arose to judgement: and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is wonderful among the kings of the earth.

PSAL. lxxvii. *Voce mea ad Dominum.*

I Will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ran, and ceased not in the night-season; my soul refused comfort.

3 When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: I am so feeble, that I cannot speak.

5 I have considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever : and will he be no more intreated ?

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore ?

9 Hath God forgotten to be gracious : and will he shut up his loving-kindness in displeasure ?

10 And I said, It is mine own infirmity : but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will think also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God as our God ?

14 Thou art the God that doest wonders : and hast declared thy power among the people.

15 Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

17 The clouds poured out water, the air thundered : and thine arrows went abroad.

18 The voice of thy thunder was heard round about : the lightnings shone upon the ground ; the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.

20 Thou leddest thy people like sheep : by the hand of Moses and Aaron.

Evening Prayer.

PSAL. lxxviii. *Attendite, popule.*

HEAR my law, O my people : incline your ears unto the words of my mouth.

2 I will open my mouth in a parable : I will declare hard sentences of old ;

3 Which we have heard and known : and such as our fathers have told us ;

4 That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law : which he commanded our forefathers to teach their children ;

6 That their posterity might know it : and the children which were yet unborn ;

7 To the intent that when they came up : they might shew their children the same ;

8 That

8 That they might put their trust in God : and not to forget the works of God, but to keep his commandments ;

9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God ;

10 Like as the children of Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God : and would not walk in his law ;

12 But forgot what he had done : and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.

14 He divided the sea, and let them go through : he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more against him : and provoked the most Highest in the wilderness.

19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God also, saying : Shall God prepare a table in the wilderness ?

21 He smote the stony rock indeed, that the waters gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people ?

22 When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel ;

23 Because they believed not in God : and put not their trust in his help.

24 So he commanded the clouds above : and opened the doors of heaven.

25 He rained down Manna also upon them for to eat : and gave them food from heaven.

26 So man did eat angels food : for he sent them meat enough.

27 He caused the east-wind to blow under heaven : and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat and were well filled ; for he gave them their

own

own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more : and believed not his wondrous works.

33 Therefore their days did he consume in vanity : and their years in trouble.

34 When he slew them, they sought him : and turned them early, and enquired after God.

35 And they remembered that God was their strength : and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

37 For their heart was not whole with him : neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds : and destroyed them not.

39 Yea, many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness : and grieved him in the desert.

42 They turned back, and tempted God : and moved the Holy One in Israel.

43 They thought not of his hand : and of the day when he delivered them from the hand of the enemy.

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood : so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up : and frogs to destroy them.

47 He gave their fruit unto the caterpillar : and their labour unto the grass-hopper.

48 He destroyed their vines with hail-stones : and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones : and their flocks with hot thunder-bolts.

50 He cast upon them the fierceness of his wrath, anger, displeasure, and trouble : and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death : but gave their life over to the pestilence ;

52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep : and

carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea ;

55 And brought them within the borders of his sanctuary : even to his mountain, which he purchased with his right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted, and displeased the most high God : and kept not his testimonies ;

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

60 When God heard this, he was wroth : and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Silo : even the tent that he had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemies hand.

63 He gave his people over also unto the sword : and was wroth with his inheritance.

64 The fire consumed their young men : and their maidens were not given to marriage.

65 Their priests were slain with the sword : and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep : and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts : and put them to a perpetual shame.

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim ;

69 But chose the tribe of Judah : even the hill of Sion which he loved.

70 And there he built his temple on high : and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant : and took him away from the sheep-folds.

72 As he was following the ewes great with young ones, he took him : that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart : and ruled them prudently with all his power.

Morning Prayer.

PSAL. lxxix. *Deus, venerunt.*

O God, the heathen are come into thine inheritance : thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh

flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

4 We are become an open shame to our enemies : a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry : shall thy jealousy burn like fire for ever ?

6 Pour out thine indignation upon the heathen that have not known thee : and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob : and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon : for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name : O deliver us, and be merciful unto our sins for thy Name's sake.

10 Wherefore do the heathen say : Where is now their God ?

11 O let the vengeance of thy servants blood that is shed : be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee : according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy, wherewith our neighbours have blasphemed thee : reward thou them, O Lord, seven-fold into their bosom.

14 So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever : and will always be shewing forth thy praise from generation to generation.

PSAL. lxxx. *Qui regis Israel.*

HEAR, O thou Shepherd of Israel, thou that leadest Joseph like a sheep : shew thyself also, thou that fittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses : stir up thy strength, and come, and help us.

3 Turn us again, O God : shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts : how long wilt thou be angry with thy people that prayeth ?

5 Thou feedest them with the bread of tears : and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours : and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts : shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it.

9 Thou madest room for it : and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven: behold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thyself.

16 It is burnt with fire, and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

PSAL. lxxxi. *Exultate Deo.*

SING ye merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me,

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Israel would not obey me.

13 So I gave them up unto their own hearts lusts: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Israel had walked in my ways,

15 I should

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour: and with honey out of the stony rock should I have satisfied thee.

Evening Prayer.

PSAL. lxxxii. *Deus stetit.*

GOD standeth in the congregation of princes: he is a Judge among gods.

2 How long will ye give wrong judgement: and accept the persons of the ungodly?

3 Defend the poor and fatherless: see that such as are in need and necessity have right.

4 Deliver the out-cast and poor: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness: all the foundations of the earth are out of course.

6 I have said, Ye are gods: and ye are all the children of the most Highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

PSAL. lxxxiii. *Deus, quis similis?*

HOLD not thy tongue, O God, keep not still silence: refrain not thyself, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily against thy people: and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee;

6 The tabernacles of the Edomites, and the Ismaelites: the Moabites, and Hagarens;

7 Gebal, and Ammon, and Amalek: the Philistines, with them that dwell at Tyre.

8 Assur also is joined with them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Sisera, and unto Jabin at the brook of Kison;

10 Who perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;

12 Who say, Let us take to ourselves: the houses of God in possession.

13 O my

13 O my God, make them like unto a wheel : and as the stubble before the wind ;

14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest : and make them afraid with thy storm.

16 Make their faces ashamed, O Lord : that they may seek thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to shame, and perish.

18 And they shall know, that thou whose Name is Jehovah : art only the most Highest over all the earth.

PSAL. lxxxiv. *Quam dilecta !*

O How amiable are thy dwellings : thou Lord of hosts !

2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young : even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will be alway praising thee.

5 Blessed is the man whose strength is in thee : in whose heart are thy ways.

6 Who going through the vale of misery, use it for a well : and the pools are filled with water.

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine Anointed.

10 For one day in thy courts : is better than a thousand.

11 I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence : the Lord will give grace and worship ; and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts : blessed is the man that putteth his trust in thee.

PSAL. lxxxv. *Benedixisti, Domine.*

LORD, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people : and covered all their sins.

3 Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour : and let thine anger cease from us.

5 Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another ?

6 Wilt

6 Wilt thou not turn again, and quicken us : that thy people may rejoice in thee ?

7 Shew us thy mercy, O Lord : and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me : for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him : that glory may dwell in our land.

10 Mercy and truth are met together : righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving-kindness : and our land shall give her increase.

13 Righteousness shall go before him : and he shall direct his going in the way.

Morning Prayer.

PSAL. lxxxvi. *Inclina, Domine.*

BOW down thine ear, O Lord, and hear me : for I am poor, and in misery.

2 Preserve thou my soul, for I am holy : my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord : for I will call daily upon thee.

4 Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee : for thou heardest me.

8 Among the gods there is none like unto thee, O Lord : there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord : and shall glorify thy Name.

10 For thou art great, and doest wondrous things : thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.

13 For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turn

16 O turn thee then unto me,
and have mercy upon me : give
thy strength unto thy servant, and
help the son of thine handmaid.

17 Shew some token upon me
for good, that they who hate me
may see it, and be ashamed : be-
cause thou, Lord, hast holpen me,
and comforted me.

PSAL. lxxxvii. *Fundamenta ejus.*

HER foundations are upon the
holy hills : the Lord loveth
the gates of Sion more than all the
dwellings of Jacob.

2 Very excellent things are spok-
en of thee : thou city of God.

3 I will think upon Rahab and
Babylon : with them that know
me.

4 Behold ye the Philistines also :
and they of Tyre, with the Mo-
rians ; lo, there was he born.

5 And of Sion it shall be report-
ed, that he was born in her : and
the most High shall stablish her.

6 The Lord shall rehearse it,
when he writeth up the people :
that he was born there.

7 The fingers also and trumpet-
ers shall he rehearse : all my fresh
springs shall be in thee.

PSAL. lxxxviii. *Domine Deus.*

O Lord God of my salvation, I
have cried day and night be-
fore thee : O let my prayer enter
into thy presence ; incline thine
ear unto my calling.

2 For my soul is full of trou-

ble : and my life draweth nigh
unto hell.

3 I am counted as one of them
that go down into the pit : and I
have been even as a man that hath
no strength.

4 Free among the dead, like
unto them that are wounded, and
lie in the grave : who are out of
remembrance, and are cut away
from thy hand.

5 Thou hast laid me in the
lowest pit : in a place of darkness,
and in the deep.

6 Thine indignation lieth hard
upon me : and thou hast vexed me
with all thy storms.

7 Thou hast put away mine ac-
quaintance far from me : and made
me to be abhorred of them.

8 I am so fast in prison : that I
cannot get forth.

9 My sight faileth for very trou-
ble : Lord, I have called daily up-
on thee, I have stretched forth my
hands unto thee.

10 Dost thou shew wonders a-
mong the dead : or shall the dead
rise up again, and praise thee ?

11 Shall thy loving-kindness be
shewed in the grave : or thy faith-
fulness in destruction ?

12 Shall thy wondrous works
be known in the dark : and thy
righteousness in the land where all
things are forgotten ?

13 Unto thee have I cried, O
Lord : and early shall my prayer
come before thee.

14 Lord,

14 Lord, why abhorrest thou my soul: and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die: even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Evening Prayer.

PSAL. lxxxix. *Misericordias Domini.*

MY song shall be alway of the loving-kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen: I have sworn unto David my servant;

4 Thy seed will I stablish for ever: and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

6 For who is he among the clouds: that shall be compared unto the Lord?

7 And what is he among the gods: that shall be like unto the Lord?

8 God is very greatly to be feared in the council of the saints: and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee: thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world; and all that therein is.

13 Thou hast made the north and the south: Tabor and Hermon shall rejoice in thy Name.

14 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat: mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoice in thee: they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name: and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength : and in thy loving-kindness thou shalt lift up our horns.

19 For the Lord is our defence : the Holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is mighty ; I have exalted one chosen out of the people.

21 I have found David my servant : with my holy oil have I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and my mercy shall be with him : and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea : and his right hand in the floods.

27 He shall call me, Thou art my Father : my God, and my strong salvation.

28 And I will make him my first-born : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever : and his throne as the days of heaven.

31 But if his children forsake my law : and walk not in my judgements ;

32 If they break my statutes, and keep not my commandments : I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take from him : nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips : I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever : and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon : and as the faithful witness in heaven.

37 But thou hast abhorred and forsaken thine Anointed : and art displeased at him.

38 Thou hast broken the covenant of thy servant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges : and broken down his strong holds.

40 All they that go by, spoil him : and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies : and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword : and givest him not victory in the battle.

43 Thou

43 Thou hast put out his glory : and cast his throne down to the ground.

44 The days of his youth hast thou shortened : and covered him with dishonour.

45 Lord, how long wilt thou hide thyself, for ever : and shall thy wrath burn like fire ?

46 O remember how short my time is : wherefore hast thou made all men for nought ?

47 What man is he that liveth, and shall not see death : and shall he deliver his soul from the hand of hell ?

48 Lord, where are thy old loving-kindnesses : which thou swarest unto David in thy truth ?

49 Remember, Lord, the rebuke that thy servants have : and how I do bear in my bosom the rebukes of many people ;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed : Praised be the Lord for evermore. Amen, and Amen.

Morning Prayer.

PSAL. xc. *Domine, refugium.*

LORD, thou hast been our refuge : from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

3 Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight art but as yesterday : seeing that is past as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry, all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten ; and though men be so strong that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days : that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last : and be gracious unto thy servants.

14 O satisfy us with thy mercy,
and that soon : so shall we rejoice
and be glad all the days of our life.

15 Comfort us again, now after
the time that thou hast plagued us :
and for the years wherein we have
suffered adversity.

16 Shew thy servants thy work :
and their children thy glory.

17 And the glorious Majesty of
the Lord our God be upon us :
prosper thou the work of our
hands upon us, O prosper thou
our handy-work.

PSAL. xci. *Qui habitat.*

WHoso dwelleth under the
defence of the most High :
shall abide under the shadow of
the Almighty.

2 I will say unto the Lord, Thou
art my hope, and my strong hold :
my God, in him will I trust.

3 For he shall deliver thee from
the snare of the hunter : and from
the noisome pestilence.

4 He shall defend thee under his
wings, and thou shalt be safe un-
der his feathers : his faithfulness
and truth shall be thy shield and
buckler.

5 Thou shalt not be afraid for
any terror by night : nor for the
arrow that flieth by day ;

6 For the pestilence that walk-
eth in darkness : nor for the sickness
that destroyeth in the noon-day.

7 A thousand shall fall beside
thee, and ten thousand at thy right
hand : but it shall not come nigh
thee.

8 Yea, with thine eyes shalt thou
behold : and see the reward of the
ungodly.

9 For thou, Lord, art my hope :
thou hast set thine house of defence
very high.

10 There shall no evil happen
unto thee : neither shall any plague
come nigh thy dwelling.

11 For he shall give his angels
charge over thee : to keep thee in
all thy ways.

12 They shall bear thee in their
hands : that thou hurt not thy foot
against a stone.

13 Thou shalt go upon the lion
and adder : the young lion and
the dragon shalt thou tread under
thy feet.

14 Because he hath set his love
upon me, therefore will I deliver
him : I will set him up, because he
hath known my Name.

15 He shall call upon me, and I
will hear him : yea, I am with him
in trouble ; I will deliver him, and
bring him to honour.

16 With long life will I satisfy
him : and shew him my salvation.

PSAL. xcii. *Bonum est confiteri.*

IT is a good thing to give thanks
unto the Lord : and to sing praises
unto thy Name, O most Highest ;

2 To tell of thy loving-kindness
early in the morning : and of thy
truth in the night-season ;

3 Upon an instrument of ten
strings, and upon the lute : upon a
loud instrument, and upon the harp.

4 For

4 For thou, Lord, hast made me glad through thy works: and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep!

6 An unwise man doth not well consider this: and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish: then shall they be destroyed for ever; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish: and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn: for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree: and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the Lord: shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well-liking;

14 That they may shew how true the Lord my strength is: and that there is no unrighteousness in him.

Evening Prayer.

PSAL. xciii. *Dominus regnavit.*

THE Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure: that it cannot be moved.

3 Ever since the world began, hath thy seat been prepared: thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

PSAL. xciv. *Deus ultionum.*

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, shew thyself.

2 Arise, thou Judge of the world: and reward the proud after their deserving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They

6 They murder the widow, and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people : O ye fools, when will ye understand ?

9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see ?

10 Or he that nurtureth the heathen : it is he that teacheth man knowledge, shall not he punish ?

11 The Lord knoweth the thoughts of man : that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord : and teachest him in thy law ;

13 That thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.

14 For the Lord will not fail his people : neither will he forsake his inheritance ;

15 Until righteousness turn again unto judgement : all such as are true in heart, shall follow it.

16 Who will rise up with me against the wicked : or who will take my part against the evil-doers ?

17 If the Lord had not helped me : it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipped : thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness : which imagineth mischief as a law ?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the Lord is my refuge : and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

Morning Prayer.

PSAL. xcv. *Venite, exultemus.*

O Come, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.

3 For the Lord is a great God : and a great King above all gods.

4 In his hand are all the corners of the earth : and the strength of the hills is his also.

5 The sea is his, and he made it : and his hands prepared the dry land.

6 O come, let us worship, and fall down : and kneel before the Lord our Maker.

7 For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

8 To

8 To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

9 When your fathers tempted me : proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways.

11 Unto whom I swear in my wrath : that they should not enter into my rest.

PSAL. xcvi. *Cantate Domino.*

O Sing unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.

8 Ascribe unto the Lord, the honour due unto his Name : bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved ; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

PSAL. xcvii. *Dominus regnavit.*

THE Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgement are the habitation of his seat.

3 There shall go a fire before him : and burn up his enemies on every side.

4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods : worship him, all ye gods.

8 Sion heard of it, and rejoiced : and the daughters of Judah were glad, because of thy judgements, O Lord.

9 For thou, Lord, art higher than all that are in the earth : thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of his saints ; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

Evening Prayer.

PSAL. xcvi. *Cantate Domino.*

O Sing unto the Lord a new song : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

3 The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Is-

rael : and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

6 Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

7 With trumpets also, and shawms : O shew yourselves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.

10 With righteousness shall he judge the world : and the people with equity.

PSAL. xcix. *Dominus regnavit.*

THE Lord is King, be the people never so impatient : he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion : and high above all people.

3 They shall give thanks unto thy Name : which is great, wonderful, and holy.

4 The King's power loveth judgement ; thou hast prepared equity : thou hast executed judgement and righteousness in Jacob.

5 O magnify the Lord our God : and fall down before his footstool, for he is holy.

6 Moses

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord, our God : thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

PSAL. c. *Jubilare Deo.*

O Be joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God ; it is he that hath made us, and not we ourselves : we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

PSAL. ci. *Misericordiam.*

MY song shall be of mercy and judgement : unto thee, O Lord, will I sing.

2 O let me have understanding : in the way of godliness !

3 When wilt thou come unto

me : I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sins of unfaithfulness : there shall no such cleave unto me.

5 A froward heart shall depart from me : I will not know a wicked person.

6 Whoso privily slandereth his neighbour : him will I destroy.

7 Whoso hath also a proud look and high stomach : I will not suffer him.

8 Mine eyes look upon such as are faithful in the land : that they may dwell with me.

9 Whoso leadeth a godly life : he shall be my servant.

10 There shall no deceitful person dwell in my house : he that telleth lies, shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.

Morning Prayer.

PSAL. cii. *Domine, Exaudi.*

HEAR my prayer, O Lord : and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ear unto me when I call ; O hear me, and that right soon.

3 For my days are consumed away like smoke : and my bones are burnt up as it were a fire-brand.

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4 My

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping;

10 And that, because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion: and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born, shall praise the Lord.

19 For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem;

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age: as for thy years they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment;

27 And as a vesture shalt thou change

change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

PSAL. ciii. *Benedic, anima mea.*

PRAISE the Lord, O my soul: and all that is within me praise his holy Name.

2 Praise the Lord, O my soul: and forget not all his benefits;

3 Who forgiveth all thy sin: and healeth all thine infirmities;

4 Who saveth thy life from destruction: and crowneth thee with mercy and loving-kindness;

5 Who satisfieth thy mouth with good things: making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment: for all them that are oppressed with wrong.

7 He shewed his ways unto Moses: his works unto the children of Israel.

8 The Lord is full of compassion and mercy: long-suffering, and of great goodness.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins: nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth: so great is his mercy also towards them that fear him.

12 Look how wide also the east is from the west: so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembereth that we are but dust.

15 The days of man are but as grass: for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righteousness upon children's children;

18 Even upon such as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts: ye servants of his, that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

Evening Prayer.

PSAL. civ. *Benedic, anima mea.*

PRAISE the Lord, O my soul :
O Lord my God, thou art become exceeding glorious, thou art clothed with majesty and honour.

2 Thou deckest thyself with light as it were with a garment : and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits : and his ministers a flaming fire.

5 He laid the foundations of the earth : that it never should move at any time.

6 Thou coveredst it with the deep, like as with a garment : the waters stand in the hills.

7 At thy rebuke they flee : at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath : even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass : neither turn again to cover the earth.

10 He sendeth the springs into the rivers : which run among the hills.

11 All beasts of the field drink thereof : and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle : and green herb for the service of men ;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the Lord also are full of sap : even the cedars of Libanus which he hath planted ;

17 Wherein the birds make their nests : and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons : and the sun knoweth his going down.

20 Thou makest darkness, that it may be night : wherein all the beasts of the forest do move.

21 The lions roaring after their prey : do seek their meat from God.

22 The sun ariseth, and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and to his labour : until the evening.

24 O Lord, how manifold are thy

thy works : in wisdom hast thou made them all ; the earth is full of thy riches.

25 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan : whom thou hast made to take his pastime therein.

27 These wait all upon thee : that thou mayest give them meat in due season.

28 When thou givest it them, they gather it : and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled : when thou takest away their breath, they die and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made : and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever : the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live : I will praise my God while I have my being.

34 And so shall my words please him : my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the Lord, O my soul, praise the Lord.

Morning Prayer.

PSAL. cv. *Confitemini Domino.*

O Give thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

2 O let your songs be of him, and praise him : and let your talking be of all his wondrous works.

3 Rejoice in his holy Name : let the heart of them rejoice that seek the Lord.

4 Seek the Lord and his strength : seek his face evermore.

5 Remember the marvellous works that he hath done : his wonders, and the judgements of his mouth.

6 O ye seed of Abraham his servant : ye children of Jacob his chosen.

7 He is the Lord our God : his judgements are in all the world.

8 He hath been alway mindful of his covenant and promise : that he made to a thousand generations ;

9 Even the covenant that he made with Abraham : and the oath that he sware unto Isaac ;

10 And appointed the same unto Jacob for a law : and to Israel for an everlasting testament ;

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance.

12 When they were yet but a few of them : and they strangers in the land ;

13 What

13 What time as they went from one nation to another : from one kingdom to another people ;

14 He suffered no man to do them wrong : but reprov'd even kings for their fakes ;

15 Touch not mine Anointed : and do my prophets no harm.

16 Moreover he called for a dearth upon the land : and destroyed all the provision of bread.

17 But he had sent a man before them : even Joseph, who was sold to be a bond-servant ;

18 Whose feet they hurt in the stocks : the iron entered into his soul.

19 Until the time came that his cause was known : the word of the Lord tried him.

20 The king sent and delivered him : the prince of the people let him go free.

21 He made him lord also of his house : and ruler of all his substance ;

22 That he might inform his princes after his will : and teach his senators wisdom.

23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly : and made them stronger than their enemies ;

25 Whose heart turned so, that they hated his people : and dealt untruly with his servants.

26 Then sent he Moses his servant : and Aaron whom he had chosen.

27 And these shewed his tokens among them : and wonders in the land of Ham.

28 He sent darkness, and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood : and slew their fish.

30 Their land brought forth frogs : yea, even in their king's chambers.

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hail-stones for rain : and flames of fire in their land.

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

39 At their desire he brought quails :

quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

41 For why ? he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness ;

43 And gave them the lands of the heathen : and they took the labours of the people in possession ;

44 That they might keep his statutes : and observe his laws.

Evening Prayer.

PSAL. cvi. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can express the noble acts of the Lord : or shew forth all his praise ?

3 Blessed are they that alway keep judgement : and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy salvation.

5 That I may see the felicity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his Name's sake : that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up : so he led them through the deep, as through a wilderness.

10 And he saved them from the adversaries hand : and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and sang praise unto him.

13 But within a while they forgot his works : and would not abide his counsel ;

14 But lust came upon them in the wilderness : and they tempted God in the desert.

15 And he gave them their desire : and sent leanness withal into their soul.

16 They angered Moses also in the tents : and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They

19 They made a calf in Horeb : and worshipped the molten image.

20 Thus they turned their glory : into the similitude of a calf that eateth hay.

21 And they forgot God their Saviour : who had done so great things in Egypt ;

22 Wondrous works in the land of Ham : and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land : and gave no credence unto his word.

25 But murmured in their tents : and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them : to overthrow them in the wilderness ;

27 To cast out their seed among the nations : and to scatter them in the lands.

28 They joined themselves unto Baal-peor : and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then stood up Phinees, and prayed : and so the plague ceased.

31 And that was counted unto

him for righteousness : among all posterities for evermore.

32 They angered him also at the waters of strife : so that he punished Moses for their sakes.

33 Because they provoked his spirit : so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen : as the Lord commanded them ;

35 But were mingled among the heathen : and learned their works.

36 Infomuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils ;

37 And shed innocent blood, even the blood of their sons and of their daughters : whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own works : and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people : infomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen : and they that hated them, were lords over them.

41 Their enemies oppressed them : and had them in subjection.

42 Many a time did he deliver them : but they rebelled against him with their own inventions, and were brought

brought down in their wickedness.

43 Nevertheless, when he saw their adversity : he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies : yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen : that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end : and let all the people say, Amen.

Morning Prayer.

PSAL. cvii. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Let them give thanks, whom the Lord hath redeemed : and delivered from the hand of the enemy ;

3 And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

4 They went astray in the wilderness out of the way : and found no city to dwell in ;

5 Hungry and thirsty : their soul fainted in them.

6 So they cried unto the Lord in their trouble : and he delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness ;

10 Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest ;

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

16 For he hath broken the gates of brass : and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence : and because of their wickedness.

18 Their soul abhorred all manner

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ner of meat : and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

20 He sent his word, and healed them : and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

22 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

23 They that go down to the sea in ships : and occupy their business in great waters ;

24 These men see the works of the Lord : and his wonders in the deep.

25 For at his word the stormy wind ariseth : which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wits end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

29 For he maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad, because they are at rest : and so he bring-

eth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

33 Who turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitful land maketh he barren : for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

36 And there he setteth the hungry : that they may build them a city to dwell in ;

37 That they may sow their land and plant vineyards : to yield them fruits of increase.

38 He bleisseth them so that they multiply exceedingly : and suffereth not their cattle to decrease.

39 And again, when they are diminished and brought low : through oppression, through any plague or trouble ;

40 Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness ;

41 Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

42 The

42 The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

43 Whofo is wife, will ponder these things : and they shall understand the loving-kindness of the Lord.

Evening Prayer.

PSAL. cviii. *Paratum cor meum.*

O God, my heart is ready, my heart is ready : I will sing and give praise with the best member that I have.

2 Awake, thou lute and harp : I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens : and thy truth reacheth unto the clouds.

5 Set up thyself, O God, above the heavens : and thy glory above all the earth.

6 That thy beloved may be delivered : let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness : I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head.

9 Judah is my law-giver, Moab is my wash-pot : over Edom will I cast out my shoe ; upon Philistia will I triumph.

10 Who will lead me into the strong city : and who will bring me into Edom ?

11 Hast not thou forsaken us, O God : and wilt not thou, O God, go forth with our hosts ?

12 O help us against the enemy : for vain is the help of man.

13 Through God we shall do great acts : and it is he that shall tread down our enemies.

PSAL. cix. *Deus laudum.*

HOLD not thy tongue, O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they now take my contrary part : but I give myself unto prayer.

4 Thus have they rewarded me evil for good : and hatred for my good will.

5 Set thou an ungodly man to be ruler over him : and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned : and let his prayer be turned into sin.

7 Let his days be few : and let another take his office.

8 Let his children be fatherless : and his wife a widow.

9 Let his children be vagabonds,

and beg their bread : let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath : and let the stranger spoil his labour.

11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed : and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord : and let not the sin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth ;

15 And that, because his mind was not to do good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment : and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak through fasting : my flesh is dried up for want of fatness.

24 I became also a reproach unto them : they that looked upon me, shaked their heads.

25 Help me, O Lord my God : O save me according to thy mercy.

26 And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet bless thou : and let them be confounded that rise up against me ; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth : and praise him among the multitude.

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

Morning

Morning Prayer.

PSAL. cx. *Dixit Dominus.*

THE LORD said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion : be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will-offerings with an holy worship : the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent : Thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand : shall wound even kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies : and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way : therefore shall he lift up his head.

PSAL. cxi. *Confitebor tibi.*

I Will give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

2 The works of the Lord are great : sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour : and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

5 He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement : all his commandments are true.

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto his people : he hath commanded his covenant for ever ; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter ; the praise of it endureth for ever.

PSAL. cxii. *Beatus vir.*

Blessed is the man that feareth the Lord : he hath great delight in his commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

5 A good

5 A good man is merciful, and lendeth : and will guide his words with discretion.

6 For he shall never be moved : and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

8 His heart is established, and will not shrink : until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever ; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away ; the desire of the ungodly shall perish.

PSAL. cxiii. *Laudate, pueri.*

PRaise the Lord, ye servants : O praise the Name of the Lord.

2 Blessed be the Name of the Lord : from this time forth for evermore.

3 The Lord's Name is praised : from the rising up of the sun, unto the going down of the same.

4 The Lord is high above all heathen : and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth ?

6 He taketh up the simple out

of the dust : and lifteth the poor out of the mire ;

7 That he may set him with the princes : even with the princes of his people.

8 He maketh the barren woman to keep house : and to be a joyful mother of children.

Evening Prayer.

PSAL. cxiv. *In exitu Israel.*

WHEN Israel came out of Egypt : and the house of Jacob from among the strange people ;

2 Judah was his sanctuary : and Israel his dominion.

3 The sea saw that, and fled : Jordan was driven back.

4 The mountains skipped like rams : and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back ?

6 Ye mountains, that ye skipped like rams : and ye little hills, like young sheep ?

7 Tremble, thou earth, at the presence of the Lord : at the presence of the God of Jacob ;

8 Who turneth the hard rock into a standing water : and the flint-stone into a springing well.

PSAL. cxv. *Non nobis, Domine.*

NOT unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truth's sake.

2 Wherefore

2 Wherefore shall the heathen say : Where is now their God ?

3 As for our God, he is in heaven : he hath done whatsoever pleased him.

4 Their idols are silver and gold : even the work of men's hands.

5 They have mouths, and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not ; feet have they, and walk not : neither speak they through their throat.

8 They that make them are like unto them : and so are all such as put their trust in them.

9 But thou, house of Israel, trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

14 The Lord shall increase you more and more : you and your children.

15 Ye are the blessed of the Lord : who made heaven and earth.

16 All the whole heavens are

the Lord's : the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that go down into silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

Morning Prayer.

PSAL. cxvi. *Dilexi, quoniam.*

I Am well pleased : that the Lord hath heard the voice of my prayer ;

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness ; and I will call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous : yea, our God is merciful.

6 The Lord preserveth the simple : I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8 And why ? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

9 I will walk before the Lord : in the land of the living.

10 I believed, and therefore will I speak ; but I was sore troubled :

troubled : I said in my haste,
All men are liars.

11 What reward shall I give
unto the Lord : for all the be-
nefits that he hath done unto me ?

12 I will receive the cup of
salvation : and call upon the
Name of the Lord.

13 I will pay my vows now
in the presence of all his peo-
ple : right dear in the sight of the
Lord is the death of his saints.

14 Behold, O Lord, how that I
am thy servant : I am thy servant,
and the son of thine handmaid ; thou
hast broken my bonds in sunder.

15 I will offer to thee the sa-
crifice of thanksgiving : and will
call upon the Name of the Lord.

16 I will pay my vows unto the
Lord, in the sight of all his peo-
ple : in the courts of the Lord's
house, even in the midst of thee,
O Jerusalem. Praise the Lord.

PSAL. cxvii. *Laudate Dominum.*

O Praise the Lord, all ye heathen :
praise him, all ye nations.

2 For his merciful kindness is
ever more and more towards us :
and the truth of the Lord en-
dureth for ever. Praise the Lord.

PSAL. cxviii. *Confitemini Domino.*

O Give thanks unto the Lord,
for he is gracious : because
his mercy endureth for ever.

2 Let Israel now confess, that
he is gracious : and that his mer-
cy endureth for ever.

3 Let the house of Aaron now

confess : that his mercy endureth
for ever.

4 Yea, let them now that fear
the Lord confess : that his mer-
cy endureth for ever.

5 I called upon the Lord in
trouble : and the Lord heard me
at large.

6 The Lord is on my side : I will
not fear what man doeth unto me.

7 The Lord taketh my part with
them that help me : therefore shall
I see my desire upon mine enemies.

8 It is better to trust in the
Lord : than to put any confi-
dence in man.

9 It is better to trust in the
Lord : than to put any confi-
dence in princes.

10 All nations compassed me
round about : but in the Name
of the Lord will I destroy them.

11 They kept me in on eve-
ry side, they kept me in, I say,
on every side : but in the Name
of the Lord will I destroy them.

12 They came about me like
bees, and are extinct even as the
fire among the thorns : for in the
Name of the Lord I will destroy
them.

13 Thou hast thrust sore at me,
that I might fall : but the Lord
was my help.

14 The Lord is my strength
and my song : and is become
my salvation.

15 The voice of joy and health
is in the dwellings of the righ-
teous :

teous : the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live : and declare the works of the Lord.

18 The Lord hath chastened and corrected me : but he hath not given me over unto death.

19 Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous shall enter into it.

21 I will thank thee, for thou hast heard me : and art become my salvation.

22 The same stone which the builders refused : is become the head-stone in the corner.

23 This is the Lord's doing : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : we will rejoice and be glad in it.

25 Help me now, O Lord : O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord, who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Evening Prayer.

PSAL. cxix. *Beati immaculati.*

BLESSED are those that are undefiled in the way : and walk in the law of the Lord.

2 Blessed are they that keep his testimonies : and seek him with their whole heart.

3 For they who do no wickedness : walk in his ways.

4 Thou hast charged : that we shall diligently keep thy commandments.

5 O that my ways were made so direct : that I might keep thy statutes !

6 So shall I not be confounded : while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart : when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies : O forsake me not utterly.

In quo corrigit ?

WHerewithal shall a young man cleanse his way : even by ruling himself after thy word.

2 With my whole heart have I sought thee : O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart : that I should not sin against thee.

T t

4 Blessed

4 Blessed art thou, O Lord : O teach me thy statutes.

5 With my lips have I been telling : of all the judgements of thy mouth.

6 I have had as great delight in the way of thy testimonies : as in all manner of riches.

7 I will talk of thy commandments : and have respect unto thy ways.

8 My delight shall be in thy statutes : and I will not forget thy word.

Retribue servo tuo.

O Dowell unto thy servant : that I may live and keep thy word.

2 Open thou mine eyes : that I may see the wondrous things of thy law.

3 I am a stranger upon earth : O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire : that it hath alway unto thy judgements.

5 Thou hast rebuked the proud : and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke : for I have kept thy testimonies.

7 Princes also did sit and speak against me : but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight : and my counsellors.

Adhæsit pavimento.

MY soul cleaveth to the dust : O quicken thou me according to thy word.

2 I have acknowledged my ways, and thou heardest me : O teach me thy statutes.

3 Make me to understand the way of thy commandments : and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness : comfort thou me according unto thy word.

5 Take from me the way of lying : and cause thou me to make much of thy law.

6 I have chosen the way of truth : and thy judgements have I laid before me.

7 I have stuck unto thy testimonies : O Lord, confound me not.

8 I will run the way of thy commandments : when thou hast set my heart at liberty.

Morning Prayer.

Legem pone.

TEACH me, O Lord, the way of thy statutes : and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy commandments : for therein is my desire.

4 Incline my heart unto thy testimonies : and not to covetousness.

5 O turn away mine eyes, lest they behold vanity : and quicken thou me in thy way.

6 O stablish

6 O stablish thy word in thy servant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgements are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Et veniat super me.

LET thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.

2 So shall I make answer unto my blasphemers: for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgements.

4 So shall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I seek thy commandments.

6 I will speak of thy testimonies also, even before kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I have loved.

8 My hands also will I lift up unto thy commandments, which I have loved: and my study shall be in thy statutes.

Memor esto servi tui.

O Think upon thy servant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in

my trouble: for thy word hath quickened me.

3 The proud have had me exceedingly in derision: yet have I not shrunked from thy law;

4 For I remembered thine everlasting judgements, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forsake thy law.

6 Thy statutes have been my songs: in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-season: and have kept thy law.

8 This I had: because I kept thy commandments.

Portio mea, Domine.

THOU art my portion, O Lord: I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee: because of thy righteous judgements.

7 I am a companion of all them

them that fear thee : and keep thy commandments.

8 The earth, O Lord, is full of thy mercy : O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant : according unto thy word.

2 O learn me true understanding and knowledge : for I have believed thy commandments.

3 Before I was troubled, I went wrong : but now have I kept thy word.

4 Thou art good and gracious : O teach me thy statutes.

5 The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn : but my delight hath been in thy law.

7 It is good for me that I have been in trouble : that I may learn thy statutes.

8 The law of thy mouth is dearer unto me : than thousands of gold and silver.

Evening Prayer.

Manus tuæ fecerunt me.

THY hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

2 They that fear thee, will be

glad when they see me : because I have put my trust in thy word.

3 I know, O Lord, that thy judgments are right : and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies : be turned unto me.

8 O let my heart be found in thy statutes : that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation : and I have a good hope because of thy word.

2 Mine eyes long sore for thy word : saying, O when wilt thou comfort me ?

3 For I am become like a bottle in the smoke : yet do I not forget thy statutes.

4 How many are the days of thy servant : when wilt thou be avenged of them that persecute me ?

5 The proud have digged pits for me : which are not after thy law.

6 All thy commandments are true: they persecute me falsely; O be thou my help.

7 They had almost made an end of me upon earth: but I forsook not thy commandments.

8 O quicken me after thy loving-kindness: and so shall I keep the testimonies of thy mouth.

In æternum, Domine.

O Lord, thy word: endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serve thee.

4 If my delight had not been in thy law: I should have perished in my trouble.

5 I will never forget thy commandments: for with them thou hast quickened me.

6 I am thine, O save me: for I have sought thy commandments.

7 The ungodly laid wait for me, to destroy me: but I will consider thy testimonies.

8 I see that all things come to an end: but thy commandment is exceeding broad.

Quomodo Dilexi!

LORD, what love have I unto thy law: all the day long is my study in it.

2 Thou through thy commandments hast made me wiser than

mine enemies: for they are ever with me.

3 I have more understanding than my teachers: for thy testimonies are my study.

4 I am wiser than the aged: because I keep thy commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not shrunk from thy judgments: for thou teachest me.

7 O how sweet are thy words unto my throat: yea, sweeter than honey unto my mouth!

8 Through thy commandments I get understanding: therefore I hate all evil ways.

Morning Prayer.

Lucerna pedibus meis.

TH Y word is a lantern unto my feet: and a light unto my paths.

2 I have sworn, and am steadfastly purposed: to keep thy righteous judgments.

3 I am troubled above measure: quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth please thee, O Lord: and teach me thy judgments.

5 My soul is alway in my hand: yet do I not forget thy law.

6 The ungodly have laid a snare for me: but yet I swerved not from thy commandments.

7 Thy testimonies have I claimed

as,

as mine heritage forever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things: but thy law do I love.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God.

4 O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6 Thou hast trodden down all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy judgements.

Feci judicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppressors.

2 Make thou thy servant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy: and teach me thy statutes.

5 I am thy servant; O grant me understanding: that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

7 For I love thy commandments: above gold and precious stone.

8 Therefore hold I straight all thy commandments: and all false ways I utterly abhor.

Mirabilia.

THY testimonies are wonderful: therefore doth my soul keep them.

2 When thy word goeth forth: it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.

5 Order my steps in thy word: and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men: and so shall I keep thy commandments.

7 Shew the light of thy countenance upon thy servant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keep not thy law.

Justus

Iustus es, Domine.

Righteous art thou, O Lord :
and true is thy judgement !

2 The testimonies that thou
hast commanded : are exceeding
righteous and true.

3 My zeal hath even consumed
me : because mine enemies have
forgotten thy words.

4 Thy word is tried to the
uttermost : and thy servant lov-
eth it.

5 I am small, and of no re-
putation : yet do I not forget thy
commandments.

6 Thy righteousness is an ever-
lasting righteousness : and thy law
is the truth.

7 Trouble and heaviness have
taken hold upon me : yet is my
delight in thy commandments.

8 The righteousness of thy testi-
monies is everlasting : O grant me
understanding, and I shall live.

Evening Prayer.

Clamavi in toto corde meo.

I Call with my whole heart :
hear me, O Lord, I will keep
thy statutes.

2 Yea, even unto thee do I call :
help me, and I shall keep thy
testimonies.

3 Early in the morning do I
cry unto thee : for in thy word is
my trust.

4 Mine eyes prevent the night-
watches : that I might be occupied
in thy words.

5 Hear my voice, O Lord, ac-
cording unto thy loving-kindness :
quicken me according as thou art
wont.

6 They draw nigh that of ma-
lice persecute me : and are far
from thy law.

7 Be thou nigh at hand, O
Lord : for all thy commandments
are true.

8 As concerning thy testimo-
nies, I have known long since :
that thou hast grounded them for
ever.

Vide humilitatem.

O Consider mine adversity, and
deliver me : for I do not
forget thy law.

2 Avenge thou my cause, and
deliver me : quicken me according
to thy word.

3 Health is far from the un-
godly : for they regard not thy
statutes.

4 Great is thy mercy, O Lord :
quicken me as thou art wont.

5 Many there are that trouble
me, and persecute me : yet do I
not swerve from thy testimonies.

6 It grieveth me when I see
the transgressors : because they
keep not thy law.

7 Consider, O Lord, how I love
thy commandments : O quicken
me according to thy loving-kind-
ness.

8 Thy word is true from ever-
lasting : all the judgements of thy
righteousness endure for evermore.

Principes

Principes persecuti sunt.

PRinces have persecuted me without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoils.

3 As for lies, I hate and abhor them: but thy law do I love.

4 Seven times a day do I praise thee: because of thy righteous judgements.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy saving health: and done after thy commandments.

7 My soul hath kept thy testimonies: and loved them exceedingly.

8 I have kept thy commandments and testimonies: for all my ways are before thee.

Appropinquet deprecatio.

LET my complaint come before thee, O Lord: give me understanding according to thy word.

2 Let my supplication come before thee: deliver me according to thy word.

3 My lips shall speak of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have chosen thy commandments.

6 I have longed for thy saving health, O Lord: and in thy law is my delight.

7 O let my soul live, and it shall praise thee: and thy judgements shall help me.

8 I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

Morning Prayer.

PSAL. cxx. *Ad Dominum.*

WHEN I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue: even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am constrained to dwell with Mesech: and to have my habitation among the tents of Kedar!

5 My soul hath long dwelt among them: that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof: they make them ready to battle.

PSAL. cxxi. *Levavi oculos meos.*

I Will lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel : shall neither slumber nor sleep.

5 The Lord himself is thy keeper : the Lord is thy defence upon thy right hand ;

6 So that the sun shall not burn thee by day : neither the moon by night.

7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in : from this time forth for evermore.

PSAL. cxxii. *Lætatus sum.*

I Was glad when they said unto me : We will go into the house of the Lord.

2 Our feet shall stand in thy gates : O Jerusalem.

3 Jerusalem is built as a city : that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgement : even the seat of the house of David.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

8 For my brethren and com-

panions sake : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God : I will seek to do thee good.

PSAL. cxxiii. *Ad te levavi.*

U N T O thee lift I up mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.

PSAL. cxxiv. *Nisi quia Dominus.*

I F the Lord himself had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us ;

2 They had swallowed us up quick : when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us : and the stream had gone over our soul.

4 The deep waters of the proud : had gone even over our soul.

5 But praised be the Lord : who hath not given us over for a prey unto their teeth.

U u

6 Our

6 Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord : who hath made heaven and earth.

PSAL. cxxv. *Qui confidunt.*

THEY that put their trust in the Lord, shall be even as the mount Sion : which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem : even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

4 Do well, O Lord : unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil-doers ; but peace shall be upon Israel.

Evening Prayer.

PSAL. cxxvi. *In convertendo.*

WHEN the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 Then said they among the heathen : the Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already : whereof we rejoice.

5 Turn our captivity, O Lord : as the rivers in the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

PSAL. cxxvii. *Nisi Dominus.*

EXcept the Lord build the house : their labour is but lost that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

PSAL. cxxviii. *Beati omnes.*

BLessed are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy

3 Thy wife shall be as the fruitful vine: upon the walls of thine house;

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

7 Yea, that thou shalt see thy children's children: and peace upon Israel.

PSAL. cxxix. *Sæpe expugnauerunt.*

MANY a time have they fought against me from my youth up: may Israel now say;

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed against me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops: which withereth afore it be plucked up;

7 Whereof the mower filleth not his hand: neither he that bindeth up the sheaves, his bosom.

8 So that they who go by,

say not so much as, The Lord prosper you: we wish you good luck in the Name of the Lord.

PSAL. cxxx. *De profundis.*

OUT of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears consider well: the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done a-miss: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him: in his word is my trust.

6 My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his sins.

PSAL. cxxxi. *Domine, non est.*

LORD, I am not high-minded: I have no proud looks.

2 I do not exercise myself in great matters: which are too high for me;

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother: yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord: from this time forth for evermore.

Morning Prayer.

PSAL. cxxxii. *Memento, Domine.*

LORD, remember David: and all his trouble;

2 How he sware unto the Lord: and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine house: nor climb up into my bed;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to flumber: neither the temples of my head to take any rest;

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting-place: thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness: and let thy saints sing with joyfulness.

10 For thy servant David's sake: turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David: and he shall not shrink from it;

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase: and will satisfy her poor with bread.

17 I will deck her priests with health: and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

PSAL. cxxxiii. *Ecce, quam bonum!*

BEhold, how good and joyful a thing it is: brethren, to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promised his blessing: and life for evermore.

PSAL.

PSAL. cxxxiv. *Ecce nunc.*

BEhold now, praise the Lord :
all ye servants of the Lord ;

2 Ye that by night stand in the
house of the Lord : even in the
courts of the house of our God.

3 Lift up your hands in the
sanctuary : and praise the Lord.

4 The Lord that made heaven
and earth : give thee blessing out
of Sion.

PSAL. cxxxv. *Laudate Nomen.*

O Praise the Lord, laud ye the
Name of the Lord : praise it,
O ye servants of the Lord ;

2 Ye that stand in the house of
the Lord : in the courts of the house
of our God.

3 O praise the Lord, for the
Lord is gracious : O sing praises
unto his Name, for it is lovely.

4 For why ? the Lord hath cho-
sen Jacob unto himself : and Israel
for his own possession.

5 For I know that the Lord is
great : and that our Lord is above
all gods.

6 Whatsoever the Lord pleased,
that did he in heaven, and in
earth : in the sea, and in all deep
places.

7 He bringeth forth the clouds
from the ends of the world : and
sendeth forth lightnings with the
rain, bringing the winds out of
his treasures.

8 He smote the first-born of
Egypt : both of man and beast.

9 He hath sent tokens and won-
ders into the midst of thee, O thou
land of Egypt : upon Pharaoh, and
all his servants.

10 He smote divers nations :
and slew mighty kings ;

11 Sehon king of the Amorites,
and Og the king of Basan : and all
the kingdoms of Canaan ;

12 And gave their land to be an
heritage : even an heritage unto Is-
rael his people.

13 Thy Name, O Lord, endu-
reth for ever : so doth thy memo-
rial, O Lord, from one genera-
tion to another.

14 For the Lord will avenge his
people : and be gracious unto his
servants.

15 As for the images of the hea-
then, they are but silver and gold :
the work of men's hands.

16 They have mouths, and
speak not : eyes have they, but
they see not.

17 They have ears, and yet they
hear not : neither is there any
breath in their mouths.

18 They that make them are
like unto them : and so are all
they that put their trust in them.

19 Praise the Lord, ye house of
Israel : praise the Lord, ye house
of Aaron.

20 Praise the Lord, ye house of
Levi : ye that fear the Lord, praise
the Lord.

21 Praised be the Lord out of
Sion : who dwelleth at Jerusalem.

Evening.

Evening Prayer.

PSAL. cxxxvi. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doeth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The sun to rule the day: for his mercy endureth for ever;

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Who smote Egypt with their first-born: for his mercy endureth for ever;

11 And brought out Israel from among them: for his mercy endureth for ever;

12 With a mighty hand, and stretched-out arm: for his mercy endureth for ever.

13 Who divided the Red sea in two parts: for his mercy endureth for ever;

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever;

18 Yea, and slew mighty kings: for his mercy endureth for ever;

19 Sehon king of the Amorites: for his mercy endureth for ever;

20 And Og the king of Basan: for his mercy endureth for ever;

21 And gave away their land for an heritage: for his mercy endureth for ever;

22 Even for an heritage unto Israel his servant: for his mercy endureth for ever.

23 Who remembered us when we were in trouble: for his mercy endureth for ever;

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Who giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth forever.

PSAL. cxxxvii. *Super flumina.*

BY the waters of Babylon we sat down and wept: when we remembered thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a song, and melody in our heaviness: Sing us one of the songs of Sion.

4 How shall we sing the Lord's song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

PSAL. cxxxviii. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name,

because of thy loving-kindness and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me: and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the fierceness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving-kindness toward me: yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

Morning Prayer.

PSAL. cxxxix. *Domine, probasti.*

O Lord, thou hast searched me out, and known me: thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my ways.

3 For

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

12 For my reins are thine: thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect: and in thy book were all my members written;

16 Which day by day were fashioned: when as yet there was none of them.

17 How dear are thy counsels unto me, O God: O how great is the sum of them!

18 If I tell them, they are more in number than the sand: when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore: even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

PSAL. cxi. *Eripe me, Domine.*

Deliver me, O Lord, from the evil man: and preserve me from the wicked man;

2 Who imagine mischief in their hearts: and stir up strife all the day long.

3 They

3 They have sharpened their tongues like a serpent: adder's poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure I am, that the Lord will avenge the poor: and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

PSAL. cxli. *Domine, clamavi.*

LORD, I call upon thee, haste thee unto me: and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places: that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.

Evening Prayer.

PSAL. cxlii. *Voce mea ad Dominum.*

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand: and saw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cried unto thee, O Lord, and said: Thou art my hope, and my portion in the land of the living.

7 Consider my complaint: for I am brought very low.

8 O deliver me from my persecutors: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

PSAL. cxliii. *Domine, exaudi.*

HEAR my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness sake;

2 And enter not into judgement with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past; I muse upon all thy works: yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee: my soul gaspeth unto thee, as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Name's sake: and for thy righteousness sake bring my soul out of trouble;

12 And of thy goodness slay mine enemies: and destroy all them that vex my soul, for I am thy servant.

Morning

Morning Prayer.

PSAL. cxliv. *Benedictus Dominus.*

BLESSED be the Lord my strength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender, in whom I trust: who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him!

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them: shoot out thine arrows, and consume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings: and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may be full, and plenteous with all manner of store: that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case: yea, blessed are the people who have the Lord for their God.

PSAL. cxlv. *Exaltabo te, Deus.*

I Will magnify thee, O God, my King: and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise, and wondrous works;

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and merciful: long-suffering, and of great goodness.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praise thee, O Lord: and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom: and talk of thy power;

12 That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand: and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

21 My mouth shall speak the

praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

PSAL. cxlvi. *Lauda, anima mea.*

PRAISE the Lord, O my soul; while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God;

5 Who made heaven and earth, the sea, and all that therein is: who keepeth his promise for ever;

6 Who helpeth them to right that suffer wrong: who feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers; he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

Evening.

Evening Prayer.

PSAL. cxlvii. *Laudate Dominum.*

O Praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem: and gather together the out-casts of Israel.

3 He healeth those that are broken in heart: and giveth medicine to heal their sickness.

4 He telleth the number of the stars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God;

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grafs to grow upon the mountains, and herb for the use of men.

9 Who giveth fodder unto the cattle: and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth: and his word runneth very swiftly.

16 He giveth snow like wool: and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob: his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

PSAL. cxlviii. *Laudate Dominum.*

O Praise the Lord of heaven: praise him in the height.

2 Praise him, all ye angels of his: praise him, all his host.

3 Praise him, sun and moon: praise him, all ye stars and light.

4 Praise him, all ye heavens: and ye waters that are above the heavens.

5 Let them praise the Name of the Lord: for he spake the word, and they were made; he commanded, and they were created.

6 He

6 He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

7 Praise the Lord upon earth : ye dragons and all deeps ;

8 Fire and hail, snow and vapours : wind and storm fulfilling his word ;

9 Mountains and all hills : fruitful trees and all cedars ;

10 Beasts and all cattle : worms and feathered fowls ;

11 Kings of the earth, and all people : princes, and all judges of the world ;

12 Young men and maidens, old men and children, praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people ; all his saints shall praise him : even the children of Israel, even the people that serveth him.

PSAL. cxlix. *Cantate Domino.*

O Sing unto the Lord a new song : let the congregation of saints praise him.

2 Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people : and helpeth the meek-hearted.

5 Let the saints be joyful with glory : let them rejoice in their beds.

6 Let the praises of God be in their mouth : and a two-edged sword in their hands ;

7 To be avenged of the heathen : and to rebuke the people ;

8 To bind their kings in chains : and their nobles with links of iron.

9 That they may be avenged of them, as it is written : Such honour have all his saints.

PSAL. cl. *Laudate Dominum.*

O Praise God in his holiness : praise him in the firmament of his power.

2 Praise him in his noble acts : praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet : praise him upon the lute and harp.

4 Praise him in the cymbals and dances : praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

6 Let every thing that hath breath : praise the Lord.

The End of the Psalms.

Forms of PRAYER to be used at SEA.

¶ *The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers are to be also used in His Majesty's Navy every day.*

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds, until day and night come to an end; Be pleased to receive into thy almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lord King GEORGE and his kingdoms, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our island may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praise and glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

The Collect.

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Prayers to be used in Storms at Sea.*

O Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help; Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy Word, and to obey thy Commandments: But now we see, how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies sake in Jesus Christ thy Son our Lord. *Amen.*

¶ *Or this.*

O Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living, shall praise thee. O send thy word
of

Forms of Prayer to be used at Sea.

of command to rebuke the raging winds, and the roaring sea ; that we being delivered from this distress, may live to serve thee and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour thy Son our Lord Jesus Christ. *Amen.*

The Prayer to be said before a Fight at Sea against any Enemy.

O Most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right ; and therefore we make our address to thy divine Majesty in this our necessity ; that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us ; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance ; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy : Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

Short Prayers for single Persons, that cannot meet to join in Prayer with others, by reason of the Fight or Storm.

General Prayers.

LORD, be merciful to us sinners, and save us for thy mercies sake.

Thou art the great God, that hast made and rulest all things : O deliver us for thy Name's sake.

Thou art the great God to be feared above all : O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful : O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee : O save us from the violence of the enemy.

O Lord of hosts, fight for us ; that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the sea ; hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a Storm ; hear us, and save us, we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son,

God the Holy Ghost, have mercy

upon

Forms of Prayer to be used at Sea.

upon us, save us now and evermore.
Amen.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *When there shall be imminent Danger, as many as can be spared from necessary service in the Ship, shall be called together, and make an humble Confession of their sins to God: in which every one ought seriously to reflect upon those particular sins, of which his Conscience shall accuse him; saying as followeth:*

The Confession.

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And be heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy

upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest, if there be any in the Ship, pronounce this Absolution.*

ALmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them, which with hearty repentance, and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Thanksgiving after a Storm.

PSAL. lxvi. *Jubilate Deo.*

O Be joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

PSAL. cvii. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

Y y

Collects

Forms of Prayer to be used at Sea.

Collects of Thanksgiving.

O Most blessed and glorious Lord God, who art of infinite goodness and mercy ; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us, when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress : even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance ; for which we now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. *Amen.*

¶ *Or this :*

O Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art ; how able and ready to help them that trust in thee. Thou hast shewed us, how both winds and seas obey thy command ; that we may learn even from them, hereafter to obey

thy voice, and to do thy will. We therefore bless and glorify thy Name for this thy mercy in saving us, when we were ready to perish. And we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger : and give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us ; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life, through Jesus Christ our Lord and Saviour. *Amen.*

An Hymn of Praise and Thanksgiving after a dangerous Tempest.

O Come, let us give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Great is the Lord, and greatly to be praised ; let the redeemed of the Lord say so : whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion : slow to anger, and of great mercy.

He hath not dealt with us according to our sins : neither rewarded us according to our iniquities.

But as the heaven is high above the earth : so great hath been his mercy towards us.

We

Forms of Prayer to be used at Sea.

We found trouble and heaviness :
we were even at death's door.

The waters of the sea had well-nigh covered us : the proud waters had well-nigh gone over our soul.

The sea roared : and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep : our soul melted within us, because of trouble ;

Then cried we unto thee, O Lord : and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants : but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment : and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness : and declare the wonders that he hath done, and still doeth for the children of men !

Praised be the Lord daily : even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation : God is the Lord by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands : and we will triumph in thy praise.

Blessed be the Lord God : even the Lord God, who only doeth wondrous things ;

And blessed be the Name of his Majesty for ever : and let every one of us say, Amen, Amen.

Glory be to the Father, &c.

As it was in the beginning, &c.

2 Cor. xiii. 14.

TH E grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

After Victory or Deliverance from an Enemy.

¶ *A Psalm, or Hymn of Praise and Thanksgiving after Victory.*

IF the Lord had not been on our side, now may we say : if the Lord himself had not been on our side, when men rose up against us ;

They had swallowed us up quick : when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

But praised be the Lord : who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us : but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

Forms of Prayer to be used at Sea.

The Lord hath appeared for us :
the Lord hath covered our heads, and
made us to stand in the day of battle.

The Lord hath appeared for us :
the Lord hath overthrown our ene-
mies, and dashed in pieces those that
rose up against us.

Therefore not unto us, O Lord,
not unto us : but unto thy Name be
given the glory.

The Lord hath done great things
for us : the Lord hath done great
things for us, for which we rejoice.

Our help standeth in the Name
of the Lord : who hath made heaven
and earth.

Blessed be the Name of the Lord :
from this time forth for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *After this Hymn may be sung the
Te Deum.*

¶ *Then this Collect.*

O Almighty God, the Sovereign
Commander of all the world,
in whose hand is power and might,
which none is able to withstand ;
We bless and magnify thy great and
glorious Name for this happy Victo-
ry, the whole glory whereof we do
ascribe to thee, who art the only
giver of Victory. And, we beseech
thee, give us grace to improve this
great mercy to thy glory, the ad-
vancement of thy Gospel, the ho-
nour of our Sovereign, and, as much
as in us lieth, to the good of all

mankind. And we beseech thee, give
us such a sense of this great mercy, as
may engage us to a true thankful-
ness, such as may appear in our lives,
by an humble, holy, and obedient
walking before thee all our days,
through Jesus Christ our Lord ; to
whom with thee and the Holy Spi-
rit, as for all thy mercies, so in
particular for this Victory and Deli-
verance, be all glory and honour,
world without end. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus
Christ, and the love of God,
and the fellowship of the Holy Ghost,
be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

¶ *The Office in the Common Prayer-book
may be used ; only instead of these Words
[We therefore commit his Body to the
Ground, Earth to Earth, &c.] say,*

WE therefore commit his Body
to the Deep, to be turned into
corruption, looking for the resurrec-
tion of the Body (when the Sea shall
give up her Dead) and the life of the
world to come, through our Lord
Jesus Christ ; who at his coming
shall change our vile Body, that it
may be like his glorious Body, ac-
cording to the mighty working,
whereby he is able to subdue all
things to himself.

The

The FORM and MANNER of
Making, Ordaining, and Consecrating
O F
BISHOPS, PRIESTS, and DEACONS,
According to the Order of the Church of England.

T H E P R E F A C E.

*I*T is evident unto all men, diligently reading holy Scripture and ancient Authors, that from the Apostles time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such Qualities as are requisite for the same; and also by Publick Prayer, with imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in the Church of England; no Man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration or Ordination.

And none shall be admitted a Deacon, except he be Twenty-three Years of age, unless he have a Faculty. And every man which is to be admitted a Priest, shall be full Four-and-twenty Years old. And every man which is to be ordained or consecrated Bishop, shall be full Thirty Years of age.

And the Bishop knowing, either by himself, or by sufficient Testimony, any Person to be a Man of virtuous Conversation, and without Crime; and, after Examination and Trial, finding him learned in the Latin Tongue, and sufficiently instructed in holy Scripture, may at the Times appointed in the Canon, or else, on urgent Occasion, upon some other Sunday or Holy-day, in the face of the Church, admit him a Deacon, in such Manner and Form as hereafter followeth.

T H E

Form and Manner of Making of DEACONS.

¶ *When the Day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also how the People ought to esteem them in their Office.*

¶ *First the Archdeacon, or his Deputy, shall present unto the Bishop, sitting in his Chair near to the holy Table, such as desire to be ordained Deacons (each of them being decently habited) saying these Words:*

Reverend Father in God, I present unto you these persons present, to be admitted Deacons.

¶ *The Bishop.*

TAKE heed, that the persons whom ye present unto us, be apt and meet for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon shall answer,*

I Have enquired of them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the People:*

Brethren, if there be any of you, who knoweth any Impediment, or notable Crime in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and shew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from ordering that Person, until such time as the Party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be ordered, to the Prayers of the Congregation) shall, with the Clergy and People present, sing or say the Litany, with the Prayers, as followeth.*

¶ *The Litany and Suffrages.*

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons, and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons, and one God: have mercy upon us miserable sinners.

Remember

The Ordering of Deacons.

Remember not, Lord, our offences,
nor the offences of our forefathers ;
neither take thou vengeance of our
sins : spare us, good Lord, spare thy
people, whom thou hast redeemed
with thy most precious blood, and
be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from
sin, from the crafts and assaults of
the devil, from thy wrath, and from
everlasting damnation,

Good Lord, deliver us.

From all blindness of heart ; from
pride, vain-glory, and hypocrisy ;
from envy, hatred, and malice, and
all uncharitableness,

Good Lord, deliver us.

From fornication, and all other
deadly sin ; and from all the deceits
of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest ;
from plague, pestilence, and famine ;
from battle, and murder, and from
sudden death,

Good Lord, deliver us.

From all sedition, privy conspi-
racy, and rebellion ; from all false
doctrine, heresy, and schism ; from
hardness of heart, and contempt of
thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incar-
nation ; by thy holy Nativity, and
Circumcision ; by thy Baptism,
Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat ;
by thy Cross and Passion ; by thy pre-
cious Death and Burial ; by thy glo-
rious Resurrection and Ascension ;
and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation ; in
all time of our wealth ; in the hour of
death, and in the day of judgement,

Good Lord, deliver us.

We sinners do beseech thee to
hear us, O Lord God ; and that it
may please thee to rule and govern
thy holy Church universal in the
right way ;

We beseech thee to hear us, good Lord.

That it may please thee to keep and
strengthen in the true worshipping of
thee, in righteousness and holiness
of life, thy Servant GEORGE our
most gracious King and Governor ;
We beseech thee to hear us, good Lord.

That it may please thee to rule his
heart in thy faith, fear, and love ;
and that he may evermore have affi-
ance in thee, and ever seek thy ho-
nour and glory ;

We beseech thee to hear us, good Lord.

That it may please thee to be his
defender, and keeper, giving him
the victory over all his enemies ;

We beseech thee to hear us, good Lord.

That it may please thee to bless and
preserve our gracious Queen Char-
lotte, his Royal Highness George
Prince of Wales, and all the Royal
Family ;

We beseech thee to hear us, good Lord.

That

The Ordering of Deacons.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons [*or Priests*] and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates; giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth, all such as have erred and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That

The Ordering of Deacons.

That it may please thee to give
and preserve to our use the kindly
fruits of the earth, so as in due time
we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us
true repentance, to forgive us all our
sins, negligences, and ignorances,
and to endue us with the grace of
thy Holy Spirit, to amend our lives
according to thy Holy Word ;

We beseech thee to hear us, good Lord.

Son of God : we beseech thee to
hear us.

*Son of God : we beseech thee to
hear us.*

O Lamb of God : that takest
away the sins of the world ;

Grant us thy peace.

O Lamb of God : that takest
away the sins of the world ;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall the Priest, and the People with
him, say the Lord's Prayer.*

OUR Father, which art in hea-
ven, Hallowed be thy Name ;
Thy kingdom come ; Thy will be
done in earth, as it is in heaven :
Give us this day our daily bread ;
And forgive us our trespasses, as we

forgive them that trespass against us ;
And lead us not into temptation ;
But deliver us from evil.

Priest. O Lord, deal not with us
after our sins.

Answer. Neither reward us after
our iniquities.

Priest. Let us pray.

O God, merciful Father, that de-
spisest not the sighing of a con-
trite heart, nor the desire of such as
be sorrowful ; Mercifully assist our
prayers that we make before thee in
all our troubles and adversities, when-
soever they oppress us ; and graciously
hear us, that those evils, which the
craft and subtilty of the devil or man
worketh against us, be brought to
nought, and by the providence of
thy goodness they may be dispersed ;
that we thy servants, being hurt by
no persecutions, may evermore give
thanks unto thee in thy holy Church,
through Jesus Christ our Lord.

*O Lord, arise, help us, and deliver
us for thy Name's sake.*

O God, we have heard with our
ears, and our fathers have de-
clared unto us, the noble works that
thou didst in their days, and in the
old time before them.

*O Lord, arise, help us, and deli-
ver us for thine Honour.*

Glory be to the Father, &c.

Ans. As it was in the beginning, &c.

From our enemies defend us, O
Christ.

Graciously look upon our afflictions.

Z z

Pitifully

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Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us ;

Ans. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities ; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved ; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

¶ *Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

Almighty God, who by thy Divine Providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons, the first Martyr Saint

Stephen, with others ; Mercifully behold these thy servants now called to the like Office and Administration ; replenish them so with the truth of thy Doctrine, and adorn them with innocency of life, that both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

The Epistle. 1 Tim. iii. 8.

Likewise must the Deacons be grave, not doubled-tongued, not given to much wine, not greedy of filthy lucre ; holding the mystery of the faith in a pure conscience. And let these also first be proved ; then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

¶ *Or else this, out of the Sixth Chapter of the Acts of the Apostles.*

Acts vi. 2.

THEN the twelve called the multitude of the disciples unto them, and said, It is not reason that

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that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude: And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the Apostles: and when they had prayed, they laid their hands on them. And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

¶ *And before the Gospel, the Bishop sitting in his Chair, shall cause the Oath of the King's Supremacy, and against the Power and Authority of all foreign Potentates, to be ministered unto every of them that are to be Ordered.*

The Oath of the King's Sovereignty.

I *A. B.* do swear, that I do from my heart, abhor, detest, and abjure, as impious and heretical, that damnable doctrine and position, That Princes excommunicated or deprived by the Pope, or any Authority of the See of Rome, may be deposed or murdered by their Subjects, or any other whatsoever. And

I do declare, that no foreign Prince, Person, Prelate, State, or Potentate hath, or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, Ecclesiastical or Spiritual, within this Realm. *So help me God.*

¶ *Then shall the Bishop examine every one of them that are to be Ordered, in the presence of the people, after this manner following:*

DO you trust that you are inwardly moved by the Holy Ghost, to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

The Bishop.

DO you think that you are truly called according to the Will of our Lord Jesus Christ, and the due Order of this Realm, to the Ministry of the Church?

Answer. I think so.

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

Answer. I do believe them.

The Bishop.

WILL you diligently read the same unto the People assembled in the Church, where you shall be appointed to serve?

Answer. I will.

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The Bishop.

IT appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in divine Service, and specially when he ministereth the holy Communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the Church; and to instruct the Youth in the Catechism; in the absence of the Priest to baptize Infants, and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?

Ans. I will so do by the help of God.

The Bishop.

WILL you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers of the Church, and them to whom the charge and government over you is committed, following with a glad Mind and Will their godly admonitions?

Answer. I will endeavour myself, the Lord being my helper.

¶ *Then the Bishop laying his hands severally upon the head of every one of them humbly kneeling before him, shall say,*

TAKE thou Authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then shall the Bishop deliver to every one of them the New Testament, saying,*

TAKE thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

¶ *Then one of them appointed by the Bishop, shall read,*

The Gospel. S. Luke xii. 35.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he

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he cometh, shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ *Then shall the Bishop proceed in the Communion, and all that are Ordered, shall tarry, and receive the holy Communion the same day with the Bishop.*

¶ *The Communion ended, after the last Collect, and immediately before the Benediction, shall be said these Collects following :*

Almighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in

thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church, through the same thy Son our Saviour Jesus Christ; to whom be glory and honour, world without end. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole Year (except for reasonable Causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the Times appointed in the Canon, or else, on urgent occasion, upon some other Sunday or Holy-day, in the face of the Church, in such Manner and Form as hereafter followeth.*

Form and Manner of Ordering of PRIESTS.

¶ *When the Day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also how the People ought to esteem them in their Office.*

¶ *First, the Archdeacon, or in his absence, one appointed in his stead, shall present unto the Bishop, sitting in his Chair near to the holy Table, all them that shall receive the Order of Priesthood that day (each of them being decently habited) and say,*

Reverend Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

¶ *The Bishop.*

TAKE heed that the persons whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon shall answer,*

I Have enquired of them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the People:*

GOOD people, these are they whom we purpose, God willing, to receive this day into the holy Office of Priesthood: for after due examination we find not to the contrary, but that they be lawfully called to their Function and Ministry, and that they be persons meet for the same. But yet if there be any of you who knoweth any Impediment, or notable Crime in any of them, for the

which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and shew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that Person, until such time as the Party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be ordered, to the Prayers of the Congregation) shall, with the Clergy and People present, sing or say the Litany, with the Prayers, as is before appointed in the Form of Ordering Deacons; save only, that in the proper Suffrage there added, the word [Deacons] shall be omitted, and the word [Priests] inserted instead of it.*

¶ *Then shall be sung or said the Service for the Communion; with the Collect, Epistle, and Gospel, as followeth.*

¶ *The Collect.*

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church; Mercifully behold these thy servants now called to the Office of Priesthood; and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth
and

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and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Ephes. iv. 7.

UNTO every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it, but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

¶ *After this shall be read, for the Gospel, part of the ninth Chapter of Saint Matthew, as followeth.*

S. Matth. ix. 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

¶ *Or else this that followeth out of the tenth Chapter of Saint John.*

S. John x. 1.

Verily, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me, are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming,

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coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd.

¶ *Then the Bishop, sitting in his chair, shall minister unto every one of them the Oath concerning the King's Supremacy, as it is before set forth in the Form for the Ordering of Deacons.*

¶ *And that done, he shall say unto them as hereafter followeth:*

YOU have heard, brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you in the Name of our Lord Jesus Christ, that you have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: that is to say, To be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's Family; to seek for Christ's sheep,

that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen, the same Church, or any member thereof, do take any hurt or hindrance, by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry towards the children of God, towards the Spouse, and Body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may
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shew yourselves dutiful and thankful unto that Lord who hath placed you in so high a Dignity; as also to beware, that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need to pray earnestly for his Holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same: consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures: and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you: so that as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to

God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministry; and that ye may so endeavour yourselves from time to time to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly examples, and patterns for the people to follow.

And now that this present Congregation of Christ, here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties; ye shall answer plainly to these things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart, that you be truly called, according to the will of our Lord Jesus Christ, and the Order of this Church of *England*, to the Order and Ministry of Priesthood?

Answer. I think it.

The Bishop.

ARE you persuaded, that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? and are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing,

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as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Ans. I am so persuaded, and have so determined, by God's grace.

The Bishop.

WILL you then give your faithful diligence, always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge, with all diligence to keep and observe the same?

Ans. I will so do, by the help of the Lord.

The Bishop.

WILL you be ready, with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both publick and private monitions and exhortations, as well to the sick, as to the whole, within your Cures, as need shall require, and occasion shall be given?

Ans. I will, the Lord being my helper.

The Bishop.

WILL you be diligent in prayers, and in reading of the holy Scriptures, and in such studies, as help to the knowledge of the same, laying aside the study of the world and the flesh?

Ans. I will endeavour myself so to do, the Lord being my helper.

The Bishop.

WILL you be diligent to frame and fashion your own selves and your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Ans. I will apply myself thereto, the Lord being my helper.

The Bishop.

WILL you maintain and set forwards, as much as lieth in you, quietness, peace, and love among all christian people, and especially among them that are, or shall be committed to your charge?

Ans. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?

Answer. I will so do, the Lord being my helper.

¶ *Then the Bishop, standing up, shall say,*

Almighty God, who hath given you this will to do all these things; Grant also unto you strength and power to perform the same; that

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that he may accomplish his work
which he hath begun in you, through
Jesus Christ our Lord. *Amen.*

¶ *After this, the Congregation shall be desired,
secretly in their Prayers, to make their hum-
ble supplications to God for all these things:
for the which Prayers there shall be silence
kept for a space.*

¶ *After which shall be sung or said by the
Bishop (the persons to be ordained Priests all
kneeling) Veni, Creator Spiritus; the Bishop
beginning, and the Priests and others that are
present, answering by Verses, as followeth.*

Come, Holy Ghost, our souls
inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart:
Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight:
Anoint and cheer our soiled face
With the abundance of thy grace:
Keep far our foes, give peace at home;
Where thou art guide no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but One:
That through the ages all along,
This may be our endless song;
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

¶ *Or this.*

Come, Holy Ghost, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love;
Visit our minds, into our hearts
Thy heav'nly grace inspire;

*That truth and godliness we may
Pursue with full desire.*

Thou art the very Comforter
In grief and all distress;

*The heav'nly gift of God most high,
No tongue can it express.*

The fountain and the living spring
Of joy celestial;

*The fire so bright, the love so sweet,
The Unction spiritual.*

Thou in thy gifts art manifold,
By them Christ's Church doth stand:
*In faithful hearts thou writ'st thy law,
The finger of God's hand.*

According to thy promise, Lord,
Thou givest speech with grace:
*That thro' thy help, God's praises may
Resound in every place.*

O Holy Ghost, into our minds
Send down thy heav'nly light;
*Kindle our hearts with fervent zeal;
To serve God day and night:*
Our weakness strengthen and confirm,
(For, Lord, thou know'st us frail)
*That neither devil, world, nor flesh,
Against us may prevail.*

Put back our enemies far from us,
And help us to obtain
*Peace in our hearts with God and man,
(The best, the truest gain;)*
And grant that thou being, O Lord,
Our leader and our guide,
*We may escape the snares of sin,
And never from thee slide.*

Such measures of thy pow'ful grace
Grant, Lord, to us, we pray;
*That thou may'st be our Comforter
At the last dreadful day.*

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Of strife and of dissention
Dissolve, O Lord, the bands,
*And knit the knots of peace and love
Throughout all Christian lands.*

Grant us the grace that we may know
The Father of all might,
That we of his beloved Son

May gain the blissful sight ;
And that we may with perfect faith
Ever acknowledge thee,
*The Spirit of Father and of Son,
One God in Persons three.*

To God the Father laud and praise,
And to his blessed Son,
*And to the Holy Spirit of grace,
Co-equal three in One.*

And pray we, that our only Lord
Would please his Spirit to send
*On all that shall profess his Name,
From hence to the world's end. Amen.*

¶ *That done, the Bishop shall pray in this
wise, and say,*

Let us pray.

Almighty God and heavenly Father, who of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life ; who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors ; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For

these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present, to the same Office and Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee ; and we humbly beseech thee by the same thy blessed Son, to grant unto all, which either here, or elsewhere call upon thy holy Name, that we may continue to shew ourselves thankful unto thee for these and all other thy benefits ; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them, over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged, through the same thy Son Jesus Christ our Lord ; who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

¶ *When this Prayer is done, the Bishop, with the Priests present, shall lay their hands severally upon the Head of every one that receiveth the Order of Priesthood ; the Receivers humbly kneeling upon their knees, and the Bishop saying,*

Recieve the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven ; and whose

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whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,*

TAKE thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ *When this is done, the Nicene Creed shall be sung or said; and the Bishop shall after that go on in the service of the Communion, which all they that receive Orders shall take together, and remain in the same place where Hands were laid upon them, until such time as they have received the Communion.*

¶ *The Communion being done, after the last Collect, and immediately before the Benediction, shall be said these Collects.*

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths, may have such suc-

cess, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests; and it shall suffice, that the Litany be once said for both. The Collects shall both be used; first, that for the Deacons, then that for Priests. The Epistle shall be Ephes. iv. 7, to 14. as before in this Office. Immediately after which, they that are to be made Deacons, shall take the Oath of Supremacy, be examined, and ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of S. Matth. ix. 36. as before in this Office; or else S. Luke xii. 35, to 39. as before in the Form for the Ordering of Deacons) they that are to be made Priests, shall likewise take the Oath of Supremacy, be examined, and ordained, as is in this Office before appointed.*

The FORM of Ordaining or Consecrating

O F A N

ARCHBISHOP or BISHOP;

Which is always to be performed upon some
SUNDAY or HOLY-DAY.

¶ *When all things are duly prepared in the Church, and set in order, after Morning Prayer is ended, the Archbishop (or some other Bishop appointed) shall begin the Communion Service; in which this shall be,*

The Collect.

Almighty God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

¶ *And another Bishop shall read,
The Epistle. 1 Tim. iii. 1.*

THIS is a true saying, If a man desire the Office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband

of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without: lest he fall into reproach, and the snare of the devil.

¶ *Or this,*

For the Epistle. Acts xx. 17.

FROM Miletus Paul sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the

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the Lord with all humility of mind, and with many tears and temptations, which beset me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing, shall grievous wolves enter in among you, not

sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel: yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

*¶ Then another Bishop shall read,
The Gospel. S. John xxi. 15.*

JESUS saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved because he

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he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

¶ *Or else this: S. John xx. 19.*

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then saith Jesus to them again, Peace be unto you: as my Father hath sent me; even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

¶ *Or this: S. Matth. xxviii. 18.*

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them, in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

¶ *After the Gospel, and the Nicene Creed, and the Sermon are ended, the Elected Bishop (vested with his Rochet) shall be presented by two Bishops unto the Archbishop of that Province (or to some other Bishop appointed by lawful commission) the Archbishop sitting in his Chair near the Holy Table, and the Bishops that present him, saying,*

MOST Reverend Father in God, we present unto you this godly and well-learned Man, to be ordained and consecrated Bishop.

¶ *Then shall the Archbishop demand the King's Mandate for the Consecration, and cause it to be read. And the Oath touching the acknowledgement of the King's Supremacy, shall be ministered to the Persons elected; as it is set down before in the form for the Ordering of Deacons. And then shall also be ministered unto them the Oath of due Obedience to the Archbishop, as followeth:*

The Oath of due Obedience to the Archbishop.

IN the Name of God, Amen. I *N.* chosen Bishop of the Church and See of *N.* do profess and promise all due reverence and obedience to the Archbishop, and to the Metropolitan Church of *N.* and to their Successors: So help me God, through Jesus Christ.

¶ *This Oath shall not be made at the Consecration of an Archbishop.*

¶ *Then the Archbishop shall move the Congregation present to pray, saying thus to them:*

BRethren, it is written in the Gospel of Saint Luke, That our Saviour Christ continued the whole night in Prayer, before he did choose

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choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, That the Disciples who were at Antioch, did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ, and his Apostles, first fall to Prayer, before we admit, and send forth this Person presented unto us, to the work, whereunto we trust the Holy Ghost hath called him.

¶ *And then shall be said the Litany, as before in the Form of Ordering Deacons: save only, that after this place [That it may please thee to illuminate all Bishops, &c.] the proper Suffrage there following shall be omitted, and this inserted instead of it.*

THAT it may please thee to bless this our Brother Elect-ed, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy Name;

Answer. *We beseech thee to hear us, good Lord.*

¶ *Then shall be said this Prayer following.*

ALmighty God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold this thy servant now called to the Work and Mi-

nistry of a Bishop; and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well-governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

¶ *Then the Archbishop, sitting in his Chair, shall say to him that is to be consecrated,*

BRother, forasmuch as the holy Scripture, and the ancient Canons command, that we should not be hasty in laying on Hands, and admitting any Person to Government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before I admit you to this Administration, I will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you be minded to behave yourself in the Church of God.

ARE you persuaded that you be truly called to this Ministration, according to the will of our Lord Jesus Christ, and the Order of this Realm?

Answer. *I am so persuaded.*

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The Archbishop.

ARE you persuaded, that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined, out of the same holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answ. I am so persuaded, and determined, by God's grace.

The Archbishop.

WILL you then faithfully exercise yourself in the same holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gain-sayers?

Answ. I will so do, by the help of God.

The Archbishop.

ARE you ready, with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's word; and both privately and openly to call upon, and encourage others to the same?

Answ. I am ready, the Lord being my helper.

The Archbishop.

WILL you deny all ungodliness and worldly lust, and live soberly, righteously, and godly in this present world; that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answ. I will so do, the Lord being my helper.

The Archbishop.

WILL you maintain and set forwards, as much as shall lie in you, quietness, love, and peace among all men; and such as be unquiet, disobedient, and criminal within your Diocese, correct and punish, according to such authority as you have by God's Word, and as to you shall be committed by the Ordinance of this Realm?

Answ. I will so do, by the help of God.

The Archbishop.

WILL you be faithful in ordaining, sending, or laying hands upon others?

Answ. I will so be, by the help of God.

The Archbishop.

WILL you shew yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answ. I will so shew myself, by God's help.

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¶ Then the Archbishop, standing up,
shall say,

ALmighty God, our heavenly Father, who hath given you a good will to do all these things; Grant also unto you strength and power to perform the same; that he accomplishing in you, the good work which he hath begun, you may be found perfect and irreprehensible at the latter day, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Bishop Elect put on the rest of the Episcopal Habit; and kneeling down, *Veni, Creator Spiritus, shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by Verses, as followeth:*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart:
Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight:
Anoint and cheer our soiled face
With the abundance of thy grace:
Keep far our foes, give peace at home;
Where thou art guide no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but One:
That through the ages all along,
This may be our endless song;
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

¶ Or this.

COME, Holy Ghost, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love;
Visit our minds, into our hearts
Thy heav'nly grace inspire;
That truth and godliness we may
Pursue with full desire.
Thou art the very Comforter
In grief and all distress;
The heav'nly gift of God most high,
No tongue can it express.
The fountain and the living spring
Of joy celestial;
The fire so bright, the love so sweet,
The Unction spiritual.
Thou in thy gifts art manifold,
By them Christ's Church doth stand:
In faithful hearts thou writ'st thy law,
The finger of God's hand.
According to thy promise, Lord,
Thou givest speech with grace:
That thro' thy help, God's praises may
Resound in every place.
O Holy Ghost, into our minds
Send down thy heav'nly light;
Kindle our hearts with fervent zeal;
To serve God day and night:
Our weakness strengthen and confirm,
(For, Lord, thou know'st us frail)
That neither devil, world, nor flesh,
Against us may prevail.
Put back our en'mies far from us,
And help us to obtain.

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Peace in our hearts with God and man,

(The best, the truest gain ;)

And grant that thou being, O Lord,

Our leader and our guide,

We may escape the snares of sin,

And never from thee slide.

Such measures of thy pow'rful grace

Grant, Lord, to us, we pray ;

That thou may'st be our Comforter

At the last dreadful day.

Of strife and of dissention

Dissolve, O Lord, the bands,

And knit the knots of peace and love

Throughout all Christian lands.

Grant us the grace that we may know

The Father of all might,

That we of his beloved Son

May gain the blissful sight ;

And that we may with perfect faith

Ever acknowledge thee,

The Spirit of Father and of Son,

One God in Persons Three.

To God the Father laud and praise,

And to his blessed Son,

And to the Holy Spirit of grace,

Co-equal three in One.

And pray we, that our only Lord

Would please his Spirit to send

On all that shall profess his Name,

From hence to the world's end. Amen.

¶ *That ended, the Archbishop
shall say,*

Lord, hear our prayer ;

Answer. And let our cry come
unto thee.

Archbishop. Let us pray.

ALmighty God, and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life ; who after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church ; Grant, we beseech thee, to this thy Servant such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee ; and use the authority given him, not to destruction, but to salvation ; not to hurt, but to help : so that as a wise and faithful servant, giving to thy Family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord ; who with thee and the Holy Ghost, liveth and reigneth one God, world without end. *Amen.*

¶ *Then the Archbishop and Bishops present shall lay their Hands upon the Head of the Elected Bishop, kneeling before them upon his knees, the Archbishop saying,*

REceive the Holy Ghost for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition
of

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of our Hands; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this Imposition of our Hands: for God hath not given us the spirit of fear, but of power and love, and soberness.

¶ *Then the Archbishop shall deliver him the Bible, saying,*

GIVE heed unto Reading, Exhortation, and Doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby, may be manifest unto all men. Take heed unto thyself, and to Doctrine, and be diligent in doing them: for by so doing thou shalt both save thyself, and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the out-casts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy: that when the chief Shepherd shall appear, you may receive the never-fading crown of Glory, through Jesus Christ our Lord. *Amen.*

¶ *Then the Archbishop shall proceed in the Communion-service; with whom the new consecrated Bishop, (with others,) shall also communicate.*

¶ *And for the last Collect, immediately before the Benediction, shall be said these Prayers.*

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy Holy Spirit, that he preaching thy word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe, a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

PRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

A FORM

A FORM of PRAYER with THANKSGIVING

to be used yearly upon the Fifth Day of *November*; for the happy Deliverance of King JAMES I. and the three Estates of ENGLAND, from the most traiterous and bloody-intended Massacre by Gunpowder: And also for the happy Arrival of his Majesty King WILLIAM on this Day, for the Deliverance of our Church and Nation.

- ¶ *The Minister of every Parish shall give warning to his Parishioners publicly in the Church, at Morning Prayer the Sunday before, for the due observation of the said Day. And after Morning Prayer, or Preaching, upon the said Fifth Day of November, shall read publicly, distinctly, and plainly, the Act of Parliament made in the Third Year of King James the First, for the observation of it.*
 - ¶ *The Service shall be the same with the usual Office for Holy-days in all things; except where it is hereafter otherwise appointed.*
 - ¶ *If this Day shall happen to be Sunday, only the Collect proper for that Sunday shall be added to this Office in its place.*
-

¶ *Morning Prayer shall begin with these Sentences.*

THE Lord is full of compassion and mercy: long-suffering, and of great goodness. *Psal. ciii. 8.*

He will not alway be chiding: neither keepeth he is anger for ever. *v. 9.*

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. *v. 10.*

¶ *Instead of Venite exultemus, shall this Hymn following be used; one Verse by the Priest, and another by the Clerk and people.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Pf. cvii. 1.*

Let them give thanks, whom the Lord hath redeemed: and delivered from the hand of the enemy. v. 2.

Many a time have they fought against me from my youth up: may Israel now say. *Psal. cxxix. 1.*

Yea, many a time have they vexed me from my youth up: but they have not prevailed against me. v. 2.

They have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul. *Psal. xxxv. 7.*

They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves. Psal. lvii. 7.

Great is our Lord, and great is his power: yea, and his wisdom is infinite. *Psal. cxlvii. 5.*

The Lord setteth up the meek: and bringeth the ungodly down to the ground. v. 6.

Let

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Let thy hand be upon the man of thy right hand: and upon the son of man, whom thou madest so strong for thine own self. *Psal.* lxxx. 17.

And so will not we go back from thee: O let us live, and we shall call upon thy Name. v. 18.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Proper Psalms.* lxiv, cxxiv, cxxv.

¶ *Proper Lessons.*

The first, 2 Sam. xxii.

Te Deum.

The second, Acts xxiii.

Jubilate.

¶ *In the Suffrages after the Creed, these shall be inserted and used for the King.*

Priest. O Lord, save the King;

People. Who putteth his trust in thee.

Priest. Send him help from thy holy place;

People. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him;

People. Let not the wicked approach to hurt him.

¶ *Instead of the first Collect at Morning Prayer, shall these two be used.*

Almighty God, who hast in all ages shewed thy power and mercy in the miraculous and gracious deliverances of thy Church,

and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof; We yield thee our unfeigned thanks and praise, for the wonderful and mighty deliverance of our gracious Sovereign King *James* the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of *England*, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural Conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory in all Churches of the Saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

Accept also, most gracious God, of our unfeigned thanks, for filling our hearts again with joy and gladness, after the time that thou hadst afflicted us, and putting a new song into our mouths, by bringing His Majesty King *William*, upon this Day, for the deliverance of our Church and Nation from Popish tyranny and arbitrary power. We
adore

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adore the wisdom and justice of thy providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies. We beseech thee, give us such a lively and lasting sense of what thou didst then, and hast since that time done for us, that we may not grow secure and careless in our obedience, by presuming upon thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make this Church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which shall always this Day be used) after the Collect [We humbly beseech thee, O Father, &c.] shall this be said which followeth.*

Almighty God, and heavenly Father, who of thy gracious providence, and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked enterprise, plotted and intended this day to have

been executed against the King, and the whole State of *England*, for the subversion of the Government and Religion established among us; and didst likewise upon this day wonderfully conduct thy Servant King *William*, and bring him safely into *England*, to preserve us from the attempts of our enemies to bereave us of our Religion and laws; We most humbly praise and magnify thy most glorious Name for thy unspeakable goodness towards us, expressed in both these acts of thy mercy. We confess it has been of thy mercy alone, that we are not consumed: for our sins have cried to Heaven against us, and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our enemies; but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruin: And increase in us more and more a lively faith and love, fruitful in all holy obedience, that thou mayest still continue thy favour, with the light of thy Gospel, to us and our posterity for evermore; and that for thy dear Son's sake Jesus Christ, our only Mediator and Advocate. *Amen.*

¶ *Instead*

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¶ *Instead of the Prayer [In time of War and Tumults] shall be used this Prayer following.*

O Lord, who didst this Day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and scatter our enemies that delight in blood: Infatuate and defeat their counsels, abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King GEORGE, and all that are put in authority under him, with judgement and justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruin of thy Church among us: but that our gracious Sovereign, and his Realms, being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. *Amen.*

¶ *In the Communion Service, instead of the Collect for the Day, shall this which followeth be used.*

ETernal God, and our most mighty Protector, we thy unworthy servants do humbly present ourselves before thy Majesty, acknowledging thy power, wisdom, and goodness, in preserving the King,

and the Three Estates of the Realm of *England* assembled in Parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thankful for this, and for all other thy great mercies towards us; particularly for making this Day again memorable, by a fresh instance of thy loving-kindness towards us. We bless thee for giving His late Majesty King *William* a safe arrival here, and for making all opposition fall before him, till he became our King and Governor. We beseech thee to protect and defend our Sovereign King GEORGE, and all the Royal Family, from all treasons and conspiracies; Preserve him in thy faith, fear, and love; Prosper his Reign with long happiness here on earth; and crown him with everlasting glory hereafter, through Jesus Christ our only Saviour and Redeemer. *Amen.*

The Epistle. Rom. xiii. 1.

LET every soul be subject unto the higher powers. For there is no power, but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God

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to thee for good. But if thou do that which is evil be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. S. Luke ix. 51.

AND it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went and entered into a village of the Samaritans to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

¶ *After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.*

¶ *This Sentence is to be read at the Offertory.*

WHATSOEVER ye would that men should do to you, do ye even so to them; for this is the law and the prophets. S. *Matth. vii. 12.*

After the Prayer for the Church militant, this following Prayer is to be used.

O God, whose Name is excellent in all the earth, and thy glory above the heavens; who on this day didst miraculously preserve our Church and State from the secret contrivance and hellish malice of Popish conspirators; and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppression of the same cruel and blood-thirsty enemies; We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous loving-kindness to our Church and Nation, in the preservation of our religion and liberties. And we humbly pray, that the devout sense of this thy repeated mercy may renew and increase in us a spirit of love and thankfulness to thee its only Author; a spirit of peaceable submission and obedience to our gracious Sovereign Lord King GEORGE; and a spirit of fervent zeal for our holy religion, which thou hast so wonderfully rescued, and established a blessing to us and our posterity. And this we beg for Jesus Christ his sake. *Amen.*

A FORM

A FORM of PRAYER with FASTING, to be used yearly upon the Thirtieth Day of *January*, being the day of the Martyrdom of the Blessed King CHARLES the First; to implore the mercy of God, that neither the Guilt of that sacred and innocent Blood, nor those other sins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us, or our posterity.

¶ *If this Day shall happen to be Sunday, this form of Prayer shall be used and the Fast kept the next Day following. And upon the Lord's Day next before the Day to be kept, at Morning Prayer, immediately after the Nicene Creed, notice shall be given for the due observation of the said Day.*

¶ *The Service of the Day shall be the same with the usual Office for Holy-days in all things; except where it is in this Office otherwise appointed.*

The Order for MORNING PRAYER.

¶ *He that ministereth, shall begin with one or more of these Sentences.*

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. *Dan. ix. 9, 10.*

Correct us, O Lord, but with judgement: not in thine anger, lest thou bring us to nothing. *Jer. x. 24.*

Enter not into judgement with thy servants, O Lord: for in thy sight shall no man living be justified. *Psal. cxliii. 2.*

¶ *Instead of Venite exultemus, the Hymn following shall be said or sung; one Verse by the Priest, another by the Clerk and People.*

Righteous art thou, O Lord: and just are thy judgements! *Psal. cxix. 137.*

Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly. Neh. ix. 33.

Nevertheless, our feet were almost gone: our treadings had well-nigh slipped. *Psal. lxxiii. 2.*

For why? we were grieved at the wicked: we did also see the ungodly in such prosperity. ver. 3.

The people stood up, and the rulers took counsel together: against the Lord, and against his Anointed. *Psal. ii. 2.*

They cast their heads together with one consent: and were confederate against him. Psal. lxxxiii. 5.

He heard the blasphemy of the multitude, and fear was on every side: while they conspired together against him, to take away his life. *Psal. xxxi. 15.*

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They spoke against him with false tongues, and compassed him about with words of hatred: and fought against him without a cause. Psal. cix. 2.

Yea, his own familiar friends, whom he trusted: they that eat of his bread, laid great wait for him. Psal. xli. 9.

They rewarded him evil for good: to the great discomfort of his soul. Psal. xxxv. 12.

They took their counsel together, saying, God hath forsaken him: persecute him, and take him, for there is none to deliver him. Psal. lxxi. 9.

The breath of our nostrils, the Anointed of the Lord was taken in their pits: of whom we said, Under his shadow we shall be safe. Lam. iv. 20.

The adversary and the enemy entered into the gates of Jerusalem: saying, when shall he die, and his name perish? ver. 12. Psal. xli. 5.

Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more. ver. 8.

False witnesses also did rise up against him: they laid to his charge things that he knew not. Psal. xxxv. 11.

For the sins of the people, and the iniquities of the priests: they shed the blood of the just in the midst of Jerusalem. Lam. iv. 13.

O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man; Gen. xlix. 6.

Even the man of thy right hand: the Son of man, whom thou hadst

made so strong for thine own self. Psal. lxxx. 17.

In the sight of the unwise he seemed to die: and his departure was taken for misery. Wisd. iii. 2.

They fools counted his life madness, and his end to be without honour: but he is in peace. Wisd. v. 4. & iii. 3.

For though he was punished in the sight of men: yet was his hope full of immortality. Wisd. iii. 4.

How is he numbered with the children of God: and his lot is among the saints! Wisd. v. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth: be favourable and gracious unto Sion. Psal. xciv. 1. & li. 18.

Be merciful, O Lord, unto thy people, whom thou hast redeemed: and lay not innocent blood to our charge. Deut. xxi. 8.

O shut not up our souls with sinners: nor our lives with the blood-thirsty. Psal. xxvi. 9.

Deliver us from blood-guiltiness, O God, thou that art the God of our salvation: and our tongues shall sing of thy righteousness. Psal. li. 14.

For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee. Psal. v. 4.

Thou wilt destroy them that speak leasing: the Lord abhors both the blood-thirsty and deceitful man. ver. 6.

O how

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O how suddenly do they consume: perish, and come to a fearful end! *Psal. lxxiii. 18.*

Yea, even like as a dream, when one awaketh: so didst thou make their image to vanish out of the city. ver. 19.

Great and marvellous are thy works, O Lord God Almighty: just and true are thy ways, O King of saints! *Rev. xv. 3.*

Righteous art thou, O Lord: and just are thy judgements! Ps. cxix. 137.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now and ever shall be: world without end. Amen.

¶ *Proper Psalms. ix, x, xi.*

¶ *Proper Lessons.*

The First, *2 Sam. i.*

The second, *S. Matth. xxvii.*

¶ *Instead of the first Collect at Morning Prayer, shall these two, which next follow, be used.*

O Most mighty God, terrible in thy judgements, and wonderful in thy doings toward the children of men; who in thy heavy displeasure didst suffer the life of our gracious Sovereign King *Charles the First*, to be (as this day) taken away by the hands of cruel and bloody men: We thy sinful creatures here assembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying sins of this Nation, which brought down

this heavy judgement upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood (the shedding whereof nothing but the blood of thy Son can expiate,) lay it not to the charge of the people of this land; nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever: But pardon us for thy mercies sake, through the merits of thy Son Jesus Christ our Lord. *Amen.*

Blessed Lord, in whose sight the death of thy saints is precious; We magnify thy Name for thine abundant grace bestowed upon our martyred Sovereign; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us; that we may follow the example of his courage and constancy, his meekness and patience, and great charity. And grant, that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our sins: and all for Jesus Christ his sake, our only mediator and Advocate. *Amen.*

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¶ *In the end of the Litany (which shall always on this Day be used) immediately after the Collect [We humbly beseech thee, O Father, &c.] the three Collects next following are to be read.*

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O Most mighty God and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, long-suffering, and of great pity. Thou sparest, when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

¶ *In the Communion Service, after the prayer for the King [Almighty God, whose kingdom is everlasting, &c.] instead of the Collect for the Day, shall these two be used.*

O most mighty God, &c. } *As in the*
Blessed Lord, in whose } *Morning*
sight, &c. } *Prayers.*

The Epistle. 1 S. Pet. ii. 13.

SUBMIT yourselves to every ordinance of man for the Lord's sake: whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour

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nour all men. Love the brotherhood. Fear God. Honour the King. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

The Gospel. S. Matth. xxi. 33.

THere was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir,

come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

¶ *After the Nicene Creed, shall be read, instead of the Sermon for that Day, the first and second parts of the Homily against Disobedience and wilful Rebellion, set forth by Authority; or the Minister, who officiates, shall preach a Sermon of his own composing upon the same argument.*

¶ *In the Offertory shall this Sentence be read:*

Whatsoever ye would that men should do unto you, even so do unto them: for this is the law and the prophets. *S. Matth. vii. 12.*

¶ *After the Prayer [For the whole State of Christ's Church, &c.] these two Collects following shall be used.*

O Lord, our heavenly Father, who didst not punish us as our sins have deserved, but hast in the midst of judgement remembered mercy; We acknowledge it thine especial favour, that though for our many and great provocations, thou didst suffer thine Anointed, blessed King Charles the First (as on this day) to fall into the hands of violent and blood-thirsty men, and barbarously

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barbarously to be murdered by them; yet thou didst not leave us for ever, as sheep without a shepherd; but by thy gracious providence didst miraculously preserve the undoubted Heir of his Crowns, our then gracious Sovereign King *Charles* the Second, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast; and didst bring him back, in thy good appointed time, to sit upon the throne of his Father; and together with the Royal Family, didst restore to us our ancient Government in Church and State. For these thy great and unspeakable mercies, we render to thee our most humble

and unfeigned thanks; beseeching thee still to continue thy gracious protection over the whole Royal Family; and to grant to our gracious Sovereign King *GEORGE*, a long and a happy Reign over us: So we that are thy people, will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Jesus Christ our Lord and Saviour. *Amen.*

AND grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Order for EVENING PRAYER.

¶ *The Hymn appointed to be used at Morning Prayer, instead of Venite exultemus, shall here also be used before the Proper Psalms.*

Righteous art thou, O Lord, &c.

¶ *Proper Psalms.* lxxix, xciv, lxxxv.

¶ *Proper Lessons.*

The First, *Jer.* xii. or *Dan.* ix. to ver. 22.

The Second, *Hebrews* xi. ver 32. and xii. to ver 7.

¶ *Instead of the first Collect at Evening Prayer, shall these two, which next follow, be used.*

O Almighty Lord God, who by thy wisdom not only guidest and orderest all things most suitably to

thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy sinful people do here fall down before thee, confessing that thy judgments were right, in permitting cruel men, sons of Belial (as on this day) to imbrue their hands in the blood of thine Anointed; We having drawn down the same upon ourselves, by the great and long provocations of our sins against thee. For which we do therefore here humble ourselves before thee; beseeching thee to deliver this Nation from blood-guiltiness (that

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(that of this day especially) and to turn from us, and our posterity, all those judgements, which we by our sins have worthily deserved: Grant this, for the all-sufficient merits of thy Son our Saviour Jesus Christ. *Amen.*

Blessed God, just and powerful, who didst permit thy dear Servant, our dread Sovereign King *Charles* the First, to be (as upon this day) given up to the violent outrages of wicked men, to be despitefully used, and at last murdered by them: Though we cannot reflect upon so foul an act, but with horror and astonishment; yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed; whom thou wast pleased, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such an height of violence, as to kill him, and to take possession of his Throne; yet didst thou in great mercy preserve his Son, whose right it was; and at length by a wonderful providence bring him back, and set him thereon; to restore thy true Religion, and to settle Peace amongst us: for these thy great mercies we glorify thy Name, through Jesus Christ our blessed Saviour. *Amen.*

¶ *Immediately after the Collect [Lighten our darkness, &c.] shall these three next following be used.*

O Lord, we beseech, &c. } *As before at*
O most mighty God, &c. } *Morning*
Turn thou us, &c. } *Prayer.*

¶ *Immediately before the Prayer of S. Chrysostom, shall this Collect which next followeth be used:*

Almighty and everlasting God whose righteousness is like the strong mountains, and thy judgements like the great deep; and who, by that barbarous murder (as on this day) committed upon the sacred person of thine Anointed, hast taught us that neither the greatest of Kings, nor the best of men, are more secure from violence than from natural death: Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant, that neither the splendor of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon ourselves as sinful dust and ashes; but that, according to the example of this thy blessed Martyr, we may press forward to the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance unto the end: And all this for thy Son our Lord Jesus Christ his sake; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

A FORM of PRAYER with THANKSGIVING

to Almighty God, for having put an end to the Great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government after many years Interruption: which unspeakable Mercies were wonderfully completed upon the Twenty-ninth of May, in the Year 1660. And in Memory thereof, that Day in every Year is by Act of Parliament, appointed to be for ever kept holy.

¶ *The Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King Charles the Second, for the Observation of the Twenty-ninth Day of May yearly, as a Day of Publick Thanksgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the Nicene Creed, on the Lord's Day next before every such Twenty-ninth of May, and notice shall be given for the due observation of the said Day.*

¶ *The Service shall be the same with the usual Office for Holy-Days, except where it is in this Office otherwise appointed.*

¶ *If this Day shall happen to be Ascension-day, or Whitsunday, the Collects of this Office are to be added to the Offices of those Festivals in their proper places; If it be Monday or Tuesday in Whitsun-week, or Trinity-Sunday, the Proper Psalms appointed for this Day, instead of those of ordinary Course, shall be also used, and the Collects added as before: and in all these cases the rest of this Office shall be omitted: but if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth entirely. And what Festival soever shall happen to fall upon this solemn Day of Thanksgiving, the following Hymn appointed instead of Venite exultemus, shall be constantly used.*

¶ *Morning Prayer shall begin with these Sentences.*

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. *Dan. ix. 9, 10.*

It is of the Lord's mercies that we were not consumed: because his compassions fail not. *Lam. iii. 22.*

¶ *Instead of Venite exultemus, shall be said or sung this Hymn following; one Verse by the Priest, and another by the Clerk and People.*

MY song shall be alway of the loving-kindness of the Lord: with my mouth will I ever be shew-

ing forth his truth from one generation to another. *Psal. lxxxix. 1.*

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. Psal. cxi. 4.

Who can express the noble acts of the Lord: or shew forth all his praise? *Psal. cvi. 2.*

The works of the Lord are great: sought out of all them that have pleasure therein. Psal cxi. 2.

The Lord setteth up the meek: and bringeth the ungodly down to the ground. *Psal. cxlvii. 6.*

The Lord executeth righteousness and judgement: for all them that are oppressed with wrong. Psal. ciii. 6.

For

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For he will not alway be chiding : neither keepeth he his anger for ever. *ver. 9.*

He hath not dealt with us after our sins : nor rewarded us according to our wickedness. ver. 10.

For look how high the heaven is in comparifon of the earth : fo great is his mercy toward them that fear him. *ver. 11.*

Yea, like as a father pitieth his own children : even fo is the Lord merciful unto them that fear him. ver. 13.

Thou, O God, haft proved us : thou alfo haft tried us, even as filver is tried. *Pfal. lxvi. 9.*

Thou fufferedft men to ride over our heads, we went through fire and water : but thou haft brought us out into a wealthy place. ver. 11.

Oh, how great troubles and adverfities haft thou fhewed us ! and yet didft thou turn and refresh us : yea, and broughteft us from the deep of the earth again. *Pfal. lxxi. 18.*

Thou didft remember us in our low eftate, and redeem us from our enemies : for thy mercy endureth for ever. Pfal. cxxxvi. 23, 24.

Lord, thou art become gracious unto thy land : thou haft turned away the captivity of Jacob. *Pfal. lxxxv. 1.*

God hath fhewed us his goodnefs plentifully : and God hath let us fee our defire upon our enemies. Pfal. lix. 10.

They are brought down, and fallen : but we are rifen and ftand upright. *Pfal. xx. 8.*

There are they fallen, all that work wickednefs : they are caft down, and fhall not be able to ftand. Pfal. xxxvi. 12.

The Lord hath been mindful of us, and he fhall blefs us : even he fhall blefs the houfe of Ifrael, he fhall blefs the houfe of Aaron. *Pfal. cxv. 12.*

He fhall blefs them that fear the Lord : both fmall and great. ver. 13.

O that men would therefore praife the Lord for his goodnefs : and declare the wonders that he doeth for the children of men ! *Pfal. cvii. 21.*

That they would offer unto him the facrifice of thanksgiving : and tell out his works with gladnefs. ver. 22.

And not hide them from the children of the generations to come : but fhew the honour of the Lord, his mighty and wonderful works that he hath done. *Pfal. lxxviii. 4.*

That our pofterity may alfo know them, and the children that are yet unborn : and not be as their forefathers, a faithlefs and ftubborn generation. ver. 6, 9.

Give thanks, O Ifrael, unto God the Lord, in the congregations : from the ground of the heart. *Pfal. lxviii. 26.*

Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us. ver. 19.

O let the wickednefs of the wicked come to an end : but eftablifh thou the righteous. *Pfal. vii. 9.*

Let all thofe that feek thee, be joyful and glad in thee : and let all fuch

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as love thy salvation, say alway, The Lord be praised. Psal. xl. 19.

*Glory be to the Father, &c.
As it was in the beginning, &c.*

¶ *Proper Psalms.* cxxiv, cxxvi, cxxix, cxviii.

¶ *Proper Lessons.*

The first, 2 Sam. xix. ver. 9. or Numb. xvi. Te Deum.

The second, The Epistle of S. Jude. Jubilate Deo.

¶ *The Suffrages next after the Creed, shall stand thus:*

Priest. O Lord, shew thy mercy upon us;

Answ. And grant us thy salvation.

Priest. O Lord, save the King;

Answ. Who putteth his trust in thee.

Priest. Send him help from thy holy place;

Answer. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him;

Answer. Let not the wicked approach to hurt him.

Priest. Endue thy Ministers with righteousness;

Answer. And make thy chosen people joyful.

Priest. Give peace in our time, O Lord;

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. Be unto us, O Lord, a strong tower;

Answ. From the face of our enemies.

Priest. O Lord, hear our prayer;

Answ. And let our cry come unto thee.

¶ *Instead of the first Collect at Morning Prayer shall these two which follow be used.*

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for the wonderful deliverance of these Kingdoms from *The Great Rebellion*, and all the miseries and oppressions consequent thereupon, under which they had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us; that all the world may know, that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

O Lord God of our salvation, who hast been exceedingly gracious unto this land, and by thy miraculous providence didst deliver us out of our miserable confusions, by restoring to us, and to his own just and undoubted rights, our then most gracious Sovereign Lord King *Charles the Second*, notwithstanding all the power and malice of his enemies; and by placing him on the Throne of these Kingdoms, didst restore also unto us the publick and free profession of thy true Religion and Worship, together with our former peace and prosperity, to the great comfort and joy of our hearts: We are here now before thee,

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thee, with all due thankfulness to acknowledge thine unspeakable goodness herein, as upon this Day, shewed unto us, and to offer unto thee our sacrifice of praise for the same; humbly beseeching thee to accept this our unfeigned, though unworthy oblation of ourselves; vowing all holy obedience, in thought, word, or work, unto thy Divine Majesty; and promising all loyal and dutiful allegiance to thine Anointed Servant now set over us, and to his heirs after him: whom we beseech thee to bless with all increase of grace, honour, and happiness in this world, and to crown him with immortality and glory in the world to come, for Jesus Christ his sake, our only Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which shall always this Day be used) after the Collect [We humbly beseech thee, O Father, &c.] shall this be said which next followeth:*

Almighty God, who hast in all ages shewed forth thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the malicious conspiracies, and wicked practices of all their enemies; We yield unto thee our unfeigned thanks and praise, as for the many other great and publick mercies, so especially for that signal and wonderful deliverance, by thy wise

and good Providence, as upon this day completed, and vouchsafed to our then most gracious Sovereign King *Charles* the Second, and all the Royal Family, and in them to this whole Church and State, and all orders and degrees of men in both, from the unnatural rebellion, usurpation, and tyranny of ungodly and cruel men, and from the sad confusions and ruin thereupon ensuing. From all these, O gracious and merciful Lord God, not our merit, but thy mercy; not our foresight, but thy Providence; not our own arm, but thy right hand and thine arm did rescue and deliver us. And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, and praise, with most humble and hearty thanks in all Churches of the Saints; Even so, blessed be the Lord our God, who alone doeth wondrous things; and blessed be the Name of his Majesty for ever, through Jesus Christ our Lord and only Saviour. *Amen.*

¶ *In the Communion Service immediately before the reading of the Epistle, shall these two Collects be used, instead of the Collect for the King, and the Collect of the Day.*

O Almighty God, &c. } *As before at*
O Lord God of our } *Morning*
salvation, &c. } *Prayer,*

The Epistle. 1 S. Pet. ii. 11.

Dearly beloved, I beseech you as strangers, and pilgrims, abstain from fleshly lusts, which war against

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against the soul ; having your conversation honest among the Gentiles : that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake : whether it be to the King, as supreme ; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men : as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men ; Love the brotherhood ; Fear God ; Honour the King.

The Gospel. S. Matth. xxii. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man : for thou regardest not the person of men. Tell us therefore, What thinkest thou ? Is it lawful to give tribute unto Cesar, or not ? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites ? Shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription ? They

say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar, the things which are Cesar's : and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ *In the Offertory shall this Sentence be read.*

NOT every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. S. *Matth.* vii. 21.

¶ *After the Prayer* [For the whole State of Christ's Church, &c.] *this Collect following shall be used.*

ALmighty God, and heavenly Father, who of thine infinite and unspeakable goodness towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked designs of those traitorous, heady, and high-minded men, who, under the pretence of Religion, and thy most holy Name, had contrived, and well-nigh effected the utter destruction of this Church and Kingdom ; As we do this day most heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodness already vouchsafed to us ; so we do most humbly beseech thee to continue thy grace and favour towards us, that no such dismal calamity may ever again fall upon us. Infatuate and defeat all the secret counsels of deceitful and wicked men against us : Abate their pride, aswage

A Form of Prayer for the 25th of October.

swage their Malice, and confound their devices. Strengthen the hands of our gracious Sovereign King GEORGE, and all that are put in authority under him, with judgement and justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King with the whole Royal Family, from all Treasons and Conspiracies. Be unto him an helmet of salvation,

and a strong tower of defence against the face of all his enemies: Clothe them with shame and confusion; but upon himself and his posterity let the Crown for ever flourish. So we thy people, and the sheep of thy pasture, will give thee thanks for ever, and will always be shewing forth thy praise from generation to generation, through Jesus Christ our only Saviour and Redeemer; to whom, with thee, O Father, and the Holy Ghost, be glory in the Church throughout all ages, world without end. *Amen.*

A FORM of PRAYER with THANKSGIVING

to Almighty God, to be used in all Churches and Chapels within this Realm, every Year, upon the Twenty-fifth Day of *October*; being the Day on which His Majesty began his happy Reign.

¶ *The Service shall be the same with the usual Office for Holy-Days in all things; except where it is in this Office otherwise appointed.*

¶ *If this Day shall happen to be Sunday, this whole Office shall be used, as it followeth, entirely.*

¶ *Morning Prayer shall begin with these Sentences.*

I Exhort that, first of all, Supplications, Prayers, Intercessions, and giving of Thanks be made for all men; for Kings, and for all that are in Authority; that we may lead a quiet and peaceable life in all god-

liness and honesty: For this is good and acceptable unto God our Saviour. 1 *Tim.* ii. 1, 2, 3.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *S. John* i. 8, 9.

¶ *Instead*

A Form of Prayer

¶ *Instead of Venite exultemus, the Hymn following shall be said or sung; one Verse by the Priest, and another by the Clerk and People.*

O Lord our Governor: how excellent is thy Name in all the world! *Psal. viii. 1.*

Lord, what is man, that thou hast such respect unto him: or the son of man, that thou soregardest him! Psal. cxliv. 3.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. *Psal. cxi. 4.*

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! Psal. cvii. 21.

Behold, O God our Defender: and look upon the face of thine Anointed. *Psal. lxxxiv. 9.*

O hold thou up his goings in thy paths: that his footsteps slip not. Psal. xvii. 5.

Grant the King a long life: and make him glad with the joy of thy countenance. *Psal. lxi. 6. & xxi. 6.*

Let him dwell before thee for ever: O prepare thy loving mercy and faithfulness, that they may preserve him. Psal. lxi. 7.

In his time let the righteous flourish: and let peace be in all our borders. *Psal. lxxii. 7. & cxlvii. 14.*

As for his enemies, clothe them with shame: but upon himself let his crown flourish. Psal. cxxxii. 19.

Blessed be the Lord God, even

the God of Israel: which only doeth wondrous things. *Psal. lxxii. 18.*

And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen. ver. 19.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Proper Psalms, xx, xxi, ci.*

¶ *Proper Lessons.*

The first, *Joshua i.* to the end of the Ninth Verse.

Te Deum.

The second, *Rom. xiii.*

Jubilate Deo.

¶ *The Suffrages next after the Creed shall stand thus:*

Priest. O Lord, shew thy mercy upon us;

Answ. And grant us thy salvation.

Priest. O Lord, save the King;

Anf. Who putteth his trust in thee.

Priest. Send him help from thy holy place;

Answer. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him;

Answer. Let not the wicked approach to hurt him.

Priest. Endue thy Ministers with righteousness;

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people;

Answ. And blefs thine inheritance.

Priest. Give peace in our time, O Lord;

Answ.

for the Twenty-fifth of October.

Answ. *Because there is none other that fighteth for us, but only thou, O God.*

Priest. Be unto us, O Lord, a strong tower ;

Anf. *From the face of our enemies.*

Priest. O Lord, hear our prayer ;

Anf. *And let our cry come unto thee.*

¶ *Instead of the first Collect at Morning Prayer, shall be used this following Collect of Thanksgiving, for His Majesty's Accession to the Throne.*

Almighty God, who rulest over all the kingdoms of the world, and disposest of them according to thy good pleasure ; We yield thee unfeigned thanks, for that thou wast pleased, as on this Day, to place thy Servant, our Sovereign Lord King GEORGE upon the Throne of these Realms. Let thy wisdom be his guide, and let thine arm strengthen him ; let justice, truth, and holiness, let peace and love, and all those virtues that adorn the Christian profession, flourish in his days : direct all his counsels and endeavours to thy glory, and the welfare of his people ; and give us grace to obey him cheerfully and willingly for conscience sake ; that neither our sinful passions, nor our private interests, may disappoint his cares for the publick good : let him always possess the hearts of his people, that they may never be wanting in honour to his Person, and dutiful submission to his Authority : let his Reign be long and prosperous, and crown him with immortality in the life to come, through Jesus Christ our Lord. *Amen.*

¶ *In the end of the Litany (which shall always be used upon this Day) after the Collect [We humbly beseech thee, O Father, &c.] shall the following Prayer, for the King, and Royal Family be used.*

O Lord our God, who upholdest and governeest all things in heaven and earth, receive our humble prayers, with our hearty thanksgivings, for our Sovereign Lord GEORGE, as on this Day, set over us by thy grace and providence to be our King ; and so together with him blest our gracious Queen *Charlotte*, his Royal Highness *George* Prince of *Wales*, and all the Royal Family ; that they all, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the merits and mediation of Christ Jesus our Saviour, who, with the Father and the Holy Spirit, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Then shall follow this Collect for God's protection of the King against all his enemies.*

MOST gracious God, who hast set thy servant GEORGE our King upon the Throne of his Ancestors, we most humbly beseech thee to protect him on the same from all the dangers to which he may be

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exposed

A Form of Prayer

exposed; Hide him from the gathering together of the froward, and from the insurrection of wicked doers: Do thou weaken the hands, blast the designs, and defeat the enterprizes of all his enemies; that no secret conspiracies, nor open violences, may disquiet his reign; but that being safely kept under the shadow of thy wing, and supported by thy power, he may triumph over all opposition; that so the world may acknowledge thee to be his defender and mighty deliverer in all difficulties and adversities, through Jesus Christ our Lord. *Amen.*

¶ *Then the Prayer for the High Court of Parliament, if sitting.*

¶ *In the communion Service, immediately before the reading of the Epistle, instead of the Collect for the King, and that of the Day, shall be used this prayer for the King, as supreme Governor of this Church.*

Blessed Lord, who hast called Christian Princes to the defence of thy faith, and hast made it their duty to promote the spiritual welfare, together with the temporal interest of their people; We acknowledge with humble and thankful hearts thy great goodness to us, in setting thy Servant, our most gracious King, over this Church and Nation; Give him, we beseech thee, all those heavenly graces that are requisite for so high a trust; Let the work of thee his God prosper in his hand; Let his eyes behold the success of his designs for the

service of thy true religion established amongst us; and make him a blessed instrument of protecting and advancing thy truth, where-ever it is persecuted and oppressed; Let hypocrisy and profaneness, superstition and idolatry fly before his face; Let not heresies and false doctrines disturb the peace of the Church, nor schisms and causeless divisions weaken it; But grant us to be of one heart and one mind in serving thee our God, and obeying him according to thy will. And that these blessings may be continued to after-ages, let there never be one wanting in his House to succeed him in the government of these Kingdoms; that our posterity may see his children's children, and peace upon Israel. So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. *Amen.*

The Epistle. 1 S. Pet. ii. 11.

Dearly beloved, I beseech you as strangers, and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether

for the Twenty-fifth of October.

whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciouſness, but as the servants of God. Honour all men; Love the brotherhood; Fear God; Honour the King.

The Gospel. S. Matth. xxii. 16.

AND they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teachest the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he ſaith unto them, Whoſe is this image and ſuſcription? They ſay unto him, Ceſar's. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſar's: and unto God, the things that are God's. When they had heard theſe words, they marvelled, and left him, and went their way.

¶ *After the Nicene Creed ſhall follow the Sermon.*

¶ *In the Offertory ſhall this Sentence be read.*

LET your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven. S. *Matth. v. 16.*

¶ *After the Prayer [For the whole State of Chriſt's Church, &c.] this Collect following ſhall be uſed.*

¶ *A Prayer for Unity.*

O God, the Father of our Lord Jeſus Chriſt, our only Saviour, the Prince of peace; Give us grace ſeriously to lay to heart the great dangers we are in by our unhappy diviſions. Take away all hatred and prejudice, and whatſoever elſe may hinder us from godly union and concord; that as there is but one body, and one Spirit, and one hope of our calling; one Lord, one faith, one baptiſm, one God, and Father of us all; ſo we may henceforth be all of one heart and of one ſoul, united in one holy bond of truth and peace, of faith and charity; and may with one mind and one mouth glorify thee, through Jeſus Chriſt our Lord. *Amen.*

GRANT, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. *Amen.*

A Form of Prayer for the 25th of October.

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our

infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

G E O R G E R.

OUR Will and Pleasure is, That these four Forms of Prayer and Service made for the Fifth of November, the Thirtieth of January, the Twenty-ninth of May, and the Twenty-fifth of October, be forthwith printed and published, and annexed to the Book of Common Prayer, and Liturgy of the Church of England; to be used yearly on the said Days, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both our Universities, and of our Colleges of Eaton and Winchester, and in all Parish Churches and Chapels within that part of Our Kingdom of Great Britain called England, the Dominion of Wales, and Town of Berwick upon Tweed.

*Given at our Court at St. James's the seventh Day of
October, 1761; in the first year of our Reign.*

By His Majesty's Command,

B U T E.

ARTICLES

Agreed upon by the ARCHBISHOPS and BISHOPS of both Provinces, and the whole Clergy, in the Convocation holden at *London* in the Year 1562; for avoiding of Diversities of Opinions, and for the establishing of Consent touching true Religion: Reprinted by His Majesty's Commandment, with his Royal Declaration prefixed thereunto.

His Majesty's DECLARATION.

BEING by God's Ordinance, according to Our just Title, Defender of the Faith, and Supreme Governor of the Church within these our Dominions, *We hold it most agreeable to this Our Kingly Office, and Our own religious Zeal, to conserve and maintain the Church committed to Our Charge, in the Unity of true Religion, and in the bond of Peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Common-wealth. We have therefore, upon mature deliberation, and with the advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following;*

That the Articles of the Church of England (which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of England, agreeable to God's Word: Which We do therefore ratify and confirm; requiring all Our loving Subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles; which to that end We command to be new printed, and this Our Declaration to be published therewith.

That we are Supreme Governor of the Church of England: and that if any difference arise about the external policy, concerning the Injunctions, Canons, and other Constitutions whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do; and We approving their said Ordinances and Constitutions: Providing that none be made contrary to the Laws and Customs of the Land.

That out of Our Princely Care, that the Churchmen may do the work which is proper unto them, the Bishops and Clergy from time to time, in Convocation, upon their humble desire, shall have Licence under Our Broad Seal to deliberate of, and to do all such things, as being made plain by them, and assented unto by Us, shall concern the settled Continuance of the Doctrine and Discipline of the Church of England now established, from which We will not endure any varying or departing in the least degree.

That for the present, though some differences have been ill raised, yet We take comfort in this; that all Clergymen within our Realm have always most willingly subscribed to the Articles established; which is an argument to Us, that they all agree in the true, usual, literal meaning of the said Articles, and that even in those curious points, in which the present differences lie, men of all sorts take the Articles of the Church of England to be for them; which is an argument again, that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy differences, which have for so many hundred years in different times and places, exercised the Church of Christ, We will, that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to Us in the holy Scriptures, and the general meaning of the Articles of the Church of England according to them: And that no man hereafter shall either print or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.

That if any publick Reader in either of Our Universities, or any Head or Master of a College, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publicly read, determine, or hold any publick Disputation, or suffer any such to be held either way; in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with Our Royal Assent; he, or they the Offenders, shall be liable to Our displeasure, and the Church's censure in Our Commission Ecclesiastical, as well as any other: And We will see there shall be due Execution upon them.

ARTICLES of RELIGION.

I. Of Faith in the Holy Trinity.

THERE is but one living and true God, everlasting, without body, parts, or Passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. Of the Word, or Son of God, which was made very Man.

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. Of the going down of Christ into Hell.

AS Christ died for us, and was buried; so also is it to be believed, that he went down into Hell.

IV. Of the Resurrection of Christ.

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

V. Of the Holy Ghost.

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

VI. Of the Sufficiency of the holy Scriptures for Salvation.

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

¶ Of the Names and Number of the Canonical BOOKS.

GENESIS,

Exodus,

Leviticus,

Numbers,

Deuteronomy,

Joshua,

Judges,

Ruth,

The 1 Book of Samuel,

The 2 Book of Samuel,

The 1 Book of Kings,

The 2 Book of Kings,

The 1 Book of Chronicles,

The 2 Book of Chronicles,

The 1 Book of Esdras,

The 2 Book of Esdras,

The Book of Esther,

The Book of Job,

The Psalms,

The Proverbs,

Ecclesiastes or Preacher,

Cantica, or Songs of Solomon,

4 Prophets the Greater,

12 Prophets the less.

And the other Books (as Hierome saith) the Church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The 3 Book of Esdras,

The 4 Book of Esdras,

The Book of Tobias,

The Book of Judith,

The rest of the Book of

Esther,

The Book of Wisdom,

Jesus the Son of Sirach,

Baruch the Prophet,

The Song of the three Children,

The Story of Susanna,

Of Bell and the Dragon,

The Prayer of Manasses,

The 1 Book of Maccabees,

The 2 Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

VII. Of the Old Testament.

THE Old Testament is not contrary to the New; for both in the Old and New Testament, everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign, that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any common-wealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. Of the three Creeds.

THE Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. Of

ARTICLES of RELIGION.

IX. Of Original or Birth-sin.

ORiginal Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man that naturally is ingendered of the offspring of *Adam*, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in Greek, *φύσις σαρκός*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. Of Free-Will.

THE condition of Man, after the Fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith; and calling upon God: wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. Of the Justification of Man.

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith; and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. Of good Works.

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.

XIII. Of Works before Justification.

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not

of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. Of Works of Supererogation.

Voluntary Works besides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. Of Christ alone without sin.

CHRIST in the truth of our nature, was made like unto us in all things, sin only except; from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world: and sin, as Saint *John* saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. Of sin after Baptism.

NOT every deadly sin willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin; and by the grace of God we may arise again, and amend our lives: and therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. Of Predestination and Election.

Predestination to Life, is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be
endued

ARTICLES of RELIGION.

endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely; they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the Works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal Salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God; so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: And in our doings, that will of God is to be followed; which we have expressly declared unto us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

THEY also are to be had accursed, that presume to say, That every Man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that Law; and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. *Of the Church.*

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered, according to Christ's ordinance; in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred; not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet as it ought not to decree any thing against the same; so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. *Of the Authority of General Councils.*

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (forasmuch as they be an Assembly of Men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII. *Of Purgatory.*

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of Ministering in the Congregation.*

IT is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by Men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

XXIV. *Of speaking in the Congregation in such a Tongue as the people understandeth.*

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a Tongue not understood of the people.

XXV. *Of*

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XXV. *Of the Sacraments.*

Sacraments ordained of Christ, be not only badges or tokens of Christian men's profession; but rather, they be certain sure witnessses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism, and the Supper of the Lord.

Those five, commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint *Paul* saith.

XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.*

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments; yet forasmuch as they do not the same in their own Name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgement be deposed.

XXVII. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened;

but it is also a sign of Regeneration, or New Birth, whereby as by an instrument, they that receive Baptism rightly, are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith receive the same, the Bread which we break is a partaking of the Body of Christ, and likewise the Cup of blessing is a partaking of the Blood of Christ.

Transubstantiation, (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. *Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.*

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth, (as Saint *Augustine* saith,) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ; but rather, to their condemnation, do eat and drink the sign or sacrament of so great a thing.

XXX. *Of both kinds.*

THE Cup of the Lord is not to be denied to the lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

F f f

XXXI. *Of*

ARTICLES of RELIGION.

XXXI. *Of the one Oblation of Christ finished upon the Cross.*

THE Offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. *Of the Marriage of Priests.*

Bishops, Priests, and Deacons are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of excommunicate Persons, how they are to be avoided.*

THAT person, which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

IT is not necessary, that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been diverse, and may be changed, according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgement, willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like) as he that offendeth against the common Order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

XXXV. *Of the Homilies.*

THE second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome

Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward the Sixth*; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

¶ *Of the Names of the Homilies.*

- | | |
|--|---|
| 1 <i>Of the right Use of the Church.</i> | 11 <i>Of Alms-doing.</i> |
| 2 <i>Against peril of idolatry.</i> | 12 <i>Of the Nativity of Christ.</i> |
| 3 <i>Of repairing and keeping clean of Churches.</i> | 13 <i>Of the Passion of Christ.</i> |
| 4 <i>Of good Works; first of Fasting.</i> | 14 <i>Of the Resurrection of Christ.</i> |
| 5 <i>Against Gluttony and Drunkenness.</i> | 15 <i>Of the worthy receiving of the Sacrament of the Body and Blood of Christ.</i> |
| 6 <i>Against Excess of Apparel.</i> | 16 <i>Of the Gifts of the Holy Ghost.</i> |
| 7 <i>Of Prayer.</i> | 17 <i>For the Rogation-days.</i> |
| 8 <i>Of the place and Time of Prayer.</i> | 18 <i>Of the state of Matrimony.</i> |
| 9 <i>That Common Prayer and Sacraments ought to be ministered in a known tongue.</i> | 19 <i>Of Repentance.</i> |
| 10 <i>Of the reverend estimation of God's Word.</i> | 20 <i>Against Idleness.</i> |
| | 21 <i>Against Rebellion.</i> |

XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward the Sixth*, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King *Edward*, unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. *Of the Civil Magistrates.*

THE King's Majesty hath the chief power in this Realm of *England*, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain; and is not, nor ought to be subject to any foreign Jurisdiction.

Where we attribute to the King's Majesty the chief government, by which Titles we understand

ARTICLES of RELIGION.

stand the minds of some slanderous folks to be offended; we give not our Princes the ministering either of God's Word, or of the Sacraments; the which thing the Injunctions also lately set forth by *Elizabeth* our Queen, do most plainly testify: But that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of *Rome* hath no jurisdiction in this Realm of *England*.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

XXXVIII. *Of Christian men's Goods, which are not common.*

THE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain *Anabaptists* do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. *Of a Christian man's Oath.*

AS we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle; so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgement, and truth.

THE RATIFICATION.

THIS Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our sovereign Lady *ELIZABETH*, by the grace of God, of *England*, *France*, and *Ireland*, Queen, Defender of the Faith, &c. Which Articles were deliberately read and confirmed again by the subscription of the Hands of the Archbishop and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord 1571.

A TABLE of the ARTICLES.

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A TABLE

A TABLE of KINDRED and AFFINITY,

wherein whosoever are related, are forbidden in Scripture, and our Laws to marry together.

A Man may not marry his

- 1 **G**randmother,
- 2 **G**randfather's Wife,
- 3 Wife's Grandmother.
- 4 Father's Sister,
- 5 Mother's Sister,
- 6 Father's Brother's Wife.
- 7 Mother's Brother's Wife,
- 8 Wife's Father's Sister,
- 9 Wife's Mother's Sister.
- 10 Mother,
- 11 Step-Mother,
- 12 Wife's Mother.
- 13 Daughter,
- 14 Wife's Daughter,
- 15 Son's Wife.
- 16 Sister,
- 17 Wife's Sister,
- 18 Brother's Wife.
- 19 Son's Daughter,
- 20 Daughter's Daughter,
- 21 Son's Son's Wife.
- 22 Daughter's Son's Wife,
- 23 Wife's Son's Daughter,
- 24 Wife's Daughter's Daughter.
- 25 Brother's Daughter,
- 26 Sister's Daughter,
- 27 Brother's Son's Wife.
- 28 Sister's Son's Wife,
- 29 Wife's Brother's Daughter,
- 30 Wife's Sister's Daughter.

A Woman may not marry with her

- 1 **G**randfather,
- 2 **G**randmother's Husband,
- 3 Husband's Grandfather.
- 4 Father's Brother,
- 5 Mother's Brother,
- 6 Father's Sister's Husband.
- 7 Mother's Sister's Husband,
- 8 Husband's Father's Brother,
- 9 Husband's Mother's Brother.
- 10 Father,
- 11 Step-Father,
- 12 Husband's Father.
- 13 Son,
- 14 Husband's Son,
- 15 Daughter's Husband.
- 16 Brother,
- 17 Husband's Brother,
- 18 Sister's Husband.
- 19 Son's Son,
- 20 Daughter's Son,
- 21 Son's Daughter's Husband.
- 22 Daughter's Daughter's Husband,
- 23 Husband's Son's Son,
- 24 Husband's Daughter's Son.
- 25 Brother's Son,
- 26 Sister's Son,
- 27 Brother's Daughter's Husband.
- 28 Sister's Daughter's Husband,
- 29 Husband's Brother's Son,
- 30 Husband's Sister's Son.

THE
WHOLE BOOK
OF
PSALMS,
COLLECTED INTO
ENGLISH METRE,
BY
THOMAS STERNHOLD, JOHN HOPKINS,
AND OTHERS;
CONFERRED WITH THE HEBREW:

Set forth and allowed to be Sung in all Churches, of all the People together, before and after Morning and Evening Prayer; and also before and after Sermons; and moreover in private Houses, for their godly Solace and Comfort: laying apart all ungodly Songs and Ballads, which tend only to the nourishing of Vice, and corrupting of Youth.

*Is any among you afflicted? let him pray. Is any merry? let him sing Psalms. Jam. v. 13.
Let the Word of Christ dwell in you richly in all Wisdom; teaching and admonishing one another in Psalms, and Hymns, and spiritual Songs; singing with Grace in your Hearts to the Lord. Coloss. iii. 16.*

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CUM PRIVILEGIO.

T H E P S A L M S of D A V I D.

PSAL. 1. T. S.

THE man is blest that hath not lent
to wicked men his ear;
Nor led his life as sinners do,
nor sat in scorner's chair:
2 But in the law of God the Lord
doth set his whole delight,
And in the same doth exercise
himself both day and night.
3 He shall be like a tree that is
planted the rivers nigh,
Which in due season bringeth forth
its fruit abundantly:
4 Whose leaf shall never fade nor fall,
but flourishing shall stand;
Ev'n so all things shall prosper well,
that this man takes in hand.
5 As for ungodly men, with them
it shall be nothing so;
But as the chaff which by the wind
is driven to and fro.
6 Therefore the wicked men shall not
in judgment stand upright;
Nor in th' assembly of the just
shall sinners come in sight
7 For why? the way of godly men
unto the Lord is known;
Whereas the way of wicked men
shall quite be overthrown.

PSAL. 2. T. S.

WHY did the Gentiles tumults raise?
what rage was in their brain?
Why do the people still contrive
a thing that is but vain?
2 The kings and rulers of the earth
conspire, and are all bent,
Against the Lord, and Christ his Son,
whom he among us sent.
3 Shall we be bound to them? say they;
let all their bonds be broke;
And of their doctrine and their law
let us reject the yoke.
4 But he that in the heav'n doth dwell
their doings will deride;
And make them all as mocking-stocks
throughout the world so wide.
5 For in his wrath he shall reprove
their pride and scornful way,
And in his fury trouble them,
and unto them shall say;
6 I have anointed him my King
upon my holy hill;
I will therefore, Lord, preach thy law
according to thy will:
7 The law whereof the Lord himself
hath thus said unto me,
Thou art my only Son, this day
have I begotten thee.
8 All people I will give to thee,
as heirs at thy request;
The ends and coasts of all the earth
by thee shall be posselt.

9 Thou shalt them bruise, ev'n like to those
that under foot are trod;
And as a potter's vessel, break
them with an iron rod.
10 Now ye, O kings and rulers all,
be wise therefore and learn'd,
By whom the matters of the world
are judged and discern'd.
11 See that ye serve the Lord above
in trembling and in fear,
See that with rev'rence ye rejoice,
when ye to him draw near:
12 See that ye do embrace and kiss
his Son without delay;
Lest in his wrath ye suddenly
perish from the right way.
13 If once his wrath (but little) shall
be kindled in his breast,
Then only they that trust in him
shall happy be and blest.

PSAL. 3. T. S.

O LORD, how are my foes increas'd,
who vex me more and more!
They break my heart when as they say
God can him not restore.
2 But thou, O Lord, art my defence,
when I am hard bestead;
My worship and my honour both,
and thou hold'st up my head.
3 Then with my voice unto the Lord
I did both call and cry;
And he out of his holy hill
did hear me instantly.
4 I laid me down, and quietly
I slept and rose again:
For why? I know assuredly,
the Lord did me sustain.
5 If thousands up against me rise,
I will not be afraid;
For thou art still my Lord and God,
my Saviour and my aid.
6 Rise up therefore, save me, my God,
to thee I make my pray'r;
For thou hast broke the cheeks and teeth
of all that wicked are.
7 Salvation only doth belong
to thee, O Lord, above:
Who on thy people dost bestow
thy blessing and thy love.

PSAL. 4. T. S.

O GOD, thou art my righteousness,
Lord, hear me when I call;
Thou hast set me at liberty,
when I was bound in thrall.
2 Have mercy, Lord, therefore on me,
and grant me my request;
For unto thee incessantly
to cry I will not rest.
3 O mortal men, how long will ye
my glory thus despise?
Why wander ye in vanity,
and follow after lies?

4 Know ye that good and godly men,
the Lord doth take and chuse;
And when to him I make complaint,
he doth me not refuse.
5 Sin not, but stand in awe therefore,
examine well your heart;
And in your chamber quietly,
see ye yourselves convert.
6 Offer to God the sacrifice
of righteousness and praise;
And look that in the living Lord
ye put your trust always.
7 The greater sort crave worldly goods,
and riches do embrace;
But, Lord, grant us thy countenance,
thy favour, and thy grace.
8 For thou thereby shalt make my heart
more joyful and more glad,
Than they that of their corn and wine
full great increase have had.
9 In peace therefore lie down will I,
taking my rest and sleep;
For thou only dost me, O Lord,
preserve and safely keep.

PSAL. 5. T. S.

INCLINE thine ears, O Lord, and let
my words have free access
To thee, who art my God and King,
from whom I seek redress.
2 Hear me betimes, Lord, tarry not,
for I will have respect,
My supplication in the morn
to thee for to direct.
3 And I will patiently still trust
in thee, my God, alone;
Thou art not pleas'd with wickedness,
and ill with thee dwells none.
4 Such as be foolish shall not stand
in sight of thee, O Lord:
Vain workers of iniquity
thou hast always abhorr'd.
5 The liars and base flatterers
shall be destroy'd by thee;
Blood-thirsty and deceitful men
likewise shall hated be.
6 Therefore will I come to thy house,
trusting upon thy grace;
And rev'rently will worship thee
towards thy holy place.
7 Lord, lead me in thy righteousness,
for to confound my foes;
Also the way that I should walk
before my face disclose.
8 For in their mouths there is no truth,
their inward filth is great;
Their throat an open sepulchre,
and tongues full of deceit.
9 Destroy their false conspiracies,
that they may come to nought;
Subvert them in their heaps of sin,
who have rebellion wrought.

P S A L M VI, VII, VIII, IX.

10 But those that put their trust in thee,
let them be glad always;
And render thanks for thy defence,
And give thy Name the praise.
11 For thou with favour wilt increase
the just and righteous still;
And with thy grace, as with a shield,
defend him from all ill.

P S A L. 6. T. S.

LORD, in thy wrath reprove me not,
tho' I deserve thine ire;
Nor yet correct me in thy rage,
O Lord, I thee desire.
2 For I am weak, therefore, O Lord,
of mercy me forbear;
And heal me, Lord, for why? thou know'st
my bones do quake for fear.
3 My soul is troubled very sore,
and vex'd exceedingly;
But, Lord, how long wilt thou delay
to cure my misery?
4 Lord, turn thee to thy wonted grace,
some pity on me take;
O save me, not for my deserts,
but for thy mercies sake.
5 For why? no man among the dead
rememb'reth thee at all;
Or who shall worship thee, O Lord,
that in the pit do fall?
6 So grievous is my plaint, and moan,
that I grow wondrous faint;
All the night long I wash my bed
with tears of my complaint.
7 My sight is dim, and waxeth old
with anguish of my heart,
For fear of them that be my foes,
and would my soul subvert.
8 But now depart from me, all ye
that work iniquity;
Because the Lord hath heard the voice
of my complaint and cry.
9 He heard not only the request
and pray'r of my sad heart;
But it received at my hands,
and took it in good part.
10 And now my foes that vexed me,
the Lord will soon defame,
And suddenly confound them all
with great rebuke and shame.

P S A L. 7. T. S.

O LORD my God, I put my trust
and confidence in thee;
Save me from them that me pursue,
and still deliver me:
2 Lest like a lion he me tear,
and rend in pieces small,
While there is none to succour me,
and rid me out of thrall.
3 O Lord my God, if I have done
the thing that is not right;
Or else if I be found in fault,
or guilty in thy sight:
4 Or to my friend rewarded ill,
or left him in distress,
Who me pursu'd most cruelly,
and hated me causeless;

5 Then let my foe pursue my soul,
let him my life down thrust
Unto the earth, and also lay
my honour in the dust.
6 Stand up, O Lord, in wrath, because
my foes do rage so fast;
Unto the judgment rise for me
which thou commanded hast.
7 Then shall great nations come to thee,
and know thee by this thing;
If thou declare, for love of them,
thyself as Lord and King.
8 And as thou art of all men Judge,
O Lord, now judge thou me,
According to my righteousness,
and my integrity.

The Second Part.

9 Lord, cease the hate of wicked men,
and be the just man's guide;
By whom the secrets of all hearts
are searched and descry'd.
10 I take my help to come of God
in all my pain and smart;
Who doth preserve all those that be
of pure and perfect heart.
11 The just man and the wicked both
God judgeth by his pow'r;
So that he feels his mighty hand
ev'n ev'ry day and hour.
12 Except he change his mind, I die;
for ev'n as he thinks fit,
He whets his sword, he bends his bow,
aiming where he may hit:
13 And doth prepare his mortal darts,
his arrows keen and sharp,
For them that do me persecute,
and do at mischief harp.
14 But lo, though he in travail be,
of his dev'lish forecast,
And of his mischief once conceiv'd;
yet brings forth nought at last:
15 He digs a ditch and makes it deep,
in hope to hurt his brother;
But he shall fall into the pit
that he hath digg'd for other.
16 Thus wrong returneth to the hurt
of him in whom it bred;
And all the mischief that he wrought
shall fall on his own head.
17 I will give thanks to God therefore,
that judgeth righteously;
And with my song will praise the Name
of him that is Most High.

P S A L. 8. T. S.

O God our Lord, how wonderful
are thy works ev'ry where!
Thy fame surmounts in dignity
the highest heav'ns that are.
2 Ev'n by the mouth of sucking babes
thou wilt confound thy foes;
For in those babes thy might is seen,
thy graces they disclose.
3 And when I see the heav'ns above,
the works of thine own hand,
The sun, the moon, and all the stars,
in order as they stand;

4 Lord, what is man, that thou of him
tak'st such abundant care!
Or what the son of man, whom thou
to visit dost not spare!
5 For thou hast made him little less
than angels in degree;
And thou hast also crowned him
with glorious dignity.
6 Thou hast preferr'd him to be lord
of all thy works, and thou
Hast in subjection unto him
put all things here below:
7 As sheep, and neat, and all beasts else
that in the field do feed;
Fowls of the air, fish in the sea,
and all that therein breed.
8 O God our Lord, how excellent
is thy most glorious Name
In all the earth! therefore do we
praise and adore the same.

P S A L. 9. T. S.

WITH heart and mouth, to thee, O
will I sing laud and praise; (Lord,
And speak of all thy wondrous works,
and them declare always.
2 I will be glad, and much rejoice
in thee, O God most high,
And make my songs extol thy Name
above the starry sky.
3 Because my foes are driven back
and turned into flight;
They do fall down, and are destroy'd
by thy great pow'r and might.
4 Thou hast avenged all my wrong,
my grief and all my grudge;
Thou dost with justice hear my cause,
most like a righteous Judge.
5 Thou dost rebuke the heathen folk,
and wicked so confound,
That afterwards the memory
of them cannot be found.
6 Destructions to an end are come,
and cities overthrown;
With them likewise is perished
their fame and great renown.
7 Know thou that he who is above
for evermore shall reign,
And in the seat of equity
true judgment will maintain.
8 With justice he will keep and guide,
the world, and every wight;
And so will yield with equity
to every man his right.
9 He is protector of the poor,
what time they be oppress'd;
He is in all adversity
their refuge and their rest.
10 And they that know thy holy Name,
therefore shall trust in thee;
For thou forsakest not their suit
in their necessity.

The Second Part.

11 Sing psalms therefore unto the Lord,
who dwells on Sion hill;
Among the people all declare
his noble acts and will.

P S A L M X, XI, XII, XIII.

12 For he is mindful of the blood
of them that be oppress'd,
Forgetting not the humble man,
that seeks to him for rest.

13 Have mercy, Lord, on me, because
my foes do yet remain;
Who from the gates of hell are wont
to raise me up again;

14 In Sion, that I may set forth
thy praise with heart and voice;
And that in thy salvation great
my soul may still rejoice.

15 The heathen stick fast in the pit,
which they themselves prepar'd;
And in the net that they did hide
their own feet are ensnar'd.

16 By judgments great the Lord is known,
whilst wicked men are caught,
And fast entangled in the work,
which their own hands have wrought.

17 The wicked and deceitful men
go down to hell below;
And all the people of the world,
that God refuse to know.

18 But sure the Lord will not forget
the poor man's grief and pain:
The patient people never look
for help of him in vain.

19 O Lord, arise, lest men prevail,
that be of worldly might,
And let the heathen folk receive
their judgment in thy sight.

20 Lord, strike such terror, fear and dread,
into their hearts, and then
They will be forced to confess
themselves to be but men.

P S A L. 10. T. S.

WHAT is the cause that thou, O Lord,
so far off now dost stand?
Why hidest thou thy face in time,
when trouble is at hand?

2 The poor do perish by the proud
and wicked men's desire;
Let them be taken in the craft,
which they themselves conspire.

3 For in the lust of his own heart
th' ungodly doth delight;
So doth the wicked praise himself,
and doth the Lord despise.

4 He is so proud, that right and wrong
he setteth all apart:
Nay, nay, there is no God, faith he,
for thus he thinks in heart.

5 Because his ways do prosper still,
he doth thy laws neglect;
And with a blast doth puff against
such as would him correct.

6 Tush, tush, faith he, I have no dread,
lest my estate should change;
And why? for all adversity
to him is very strange.

7 His mouth is full of cursedness,
of fraud, deceit, and guile;
Under his tongue there nothing is,
but what is base and vile.

8 He lieth hid in ways and holes,
to slay the innocent;

Against the poor that pass by him,
his cruel eyes are bent:

9 And, like a lion, privily
lies lurking in his den,
That he may snare them in his net,
and spoil poor harmless men.

10 With cunning craft and subtilty
he croucheth down alway:
So are great heaps of poor men made,
by his strong pow'r, a prey.

The Second Part.

11 Tush, God forgetteth this, faith he,
therefore I may be bold:
His countenance is cast aside,
he doth it not behold.

12 Arise, O Lord our God, in whom
the poor man's hope doth rest;
Lift up thy hand, do not forget
the poor that be oppress'd.

13 Why should the proud and wicked man
blaspheme God's holy Name;
Whilst in his heart he crieth, Tush,
God cares not for the same?

14 But thou seest all their wickedness,
and well dost understand,
That friendless and poor fatherless
are left into thy hand.

15 Of wicked and malicious men
then break the pow'r alway;
That they with their iniquity
may perish and decay.

16 The Lord doth reign for evermore,
as King and God alone;
And he will chase out of the land
the heathen folk each one.

17 Thou hearest, Lord, the poor's com-
their pray'r and their request; (plaint,
Their hearts thou wilt confirm, until
thine ears to hear be prest;

18 To judge the poor and fatherless,
and help them to their right;
That they may be no more oppress'd
by men of worldly might.

P S A L. 11. T. S.

IN God the Lord I put my trust.
Why say ye to my soul,
Unto the mountains swiftly fly,
as doth the winged fowl?

2 Behold, the wicked bend their bows,
their arrows they prepare;
To shoot in secret at those, who
sincere and upright are.

3 Of worldly hope all stays were shrunk,
and clearly brought to nought;
Alas! the just and upright man,
what evil hath he wrought?

4 But he that in his temple is
most holy and most high,
And in the highest heav'ns doth sit
in royal majesty.

5 The poor and simple man's estate
considers in his mind,
And searches out full narrowly
the manners of mankind:

6 And with a cheerful countenance
the righteous man will use;

But in his heart he doth abhor
all such as mischief muse:

7 And on the sinners casteth snares,
as thick as hail or rain;
Brimstone and fire, and whirlwinds great,
appointed for their pain.

8 Ye see then how a righteous God
doth righteousness embrace;
And unto just and upright men
shews forth his pleasant face.

P S A L. 12. T. S.

HELP, Lord, for good and godly men
do perish and decay;
And faith and truth from worldly men
is parted clean away.

2 Whoso doth with his neighbour talk,
'tis all but vanity;
For ev'ry man bethinketh how
to speak deceitfully.

3 But flatt'ring and deceitful lips,
and tongues that be so stout [brags,
To speak proud words, and make great
the Lord will soon cut out.

4 For they say still, We will prevail,
our lips shall us extol;
Our tongues are ours, we ought to speak,
What lord shall us controul?

5 But for the great complaint and cry
of those that are oppress'd,
I will arise now, faith the Lord,
and them restore to rest.

6 God's word is like to silver pure,
that from the dross is try'd;
Which hath not less than sev'n times in
the fire been purify'd.

7 Now since thy promise is to help,
Lord, keep thy promise then;
And save us now and evermore
from this ill kind of men.

8 For now the wicked world is full
of mischiefs manifold,
Whilst vanity with worldly men
so highly is extoll'd.

P S A L. 13. T. S.

HOW long wilt thou forget me, Lord?
shall it for ever be?
How long dost thou intend to hide
thy face away from me?

2 In heart and mind how long shall I
with care tormented be?
And how long shall my deadly foe
thus triumph over me?

3 Behold me now, O Lord my God,
and hear me sore oppress'd;
Lighten my eyes, lest I do sleep
as one by death possess'd.

4 Lest that my enemy do say,
Behold, I do prevail:
Lest they also that hate my soul
rejoice to see me fail.

5 But from thy mercy and goodness
my hope shall not depart:
In thy relief and saving health
right glad shall be my heart.

6 I will give thanks unto the Lord,
and praises to him sing:

Because

P S A L M XIV, XV, XVI, XVII, XVIII.

Because he hath heard my request
for ev'ry needful thing.

P S A L. 14. T. S.

THERE is no God, do foolish men
affirm in their mad mood;
Their drifts are all corrupt and vain,
not one of them doth good.
2 The Lord beheld from heav'n most high
the whole race of mankind;
And saw not one that sought indeed
the living God to find.

3 They went all wide and were corrupt,
and truly there was none,
That in the world did any good,
no, not so much as one.

4 Is all their judgment so far lost,
that all work mischief still,
Eating my people ev'n as bread,
not one to seek God's will?

5 When they thus rage, then suddenly
great fear on them shall fall:
For God doth love the righteous men
and will preserve them all.

6 Ye mock the doings of the poor,
to their reproach and shame;
Because they put their trust in God,
and call upon his Name.

7 But who shall give thy people health?
and when wilt thou fulfil
Thy promise made to Israel
from out of Sion hill?

8 For when thou shalt restore again
such as were captive led,
Then Jacob shall therein rejoice,
and Israel be glad.

P S A L. 15. T. S.

WITHIN thy tabernacle, Lord,
who shall inhabit still?
Or whom wilt thou receive to dwell
in thy most holy hill?

2 The man whose life is uncorrupt,
whose works are just and straight,
Whose heart doth think the very truth,
and tongue speaks no deceit;

3 That to his neighbour doth no ill,
in body, goods, or name;
Nor willingly doth slanders raise,
which might impair the same;

4 That in his heart regardeth not
malicious wicked men;
But those that love and fear the Lord,
he maketh much of them:

5 His oath and all his promises
that keepeth faithfully;
Aktho' he make his cov'nant so
that he doth lose thereby:

6 That putteth not to usury
his money and his coin;
Nor for to hurt the innocent
doth bribe, nor yet purloin:

7 Who so doth these things faithfully,
and turneth not therefrom,
Shall never perish in this world,
nor that which is to come.

P S A L. 16. T. S.

LORD, keep me, for I trust in thee,
and do confess indeed,

Thou art my God, and of my goods
thou hast not any need.

2 Therefore I give them to the saints,
that in the world do dwell;
Namely, unto the faithful flock,
in virtue that excel.

3 Their sorrows shall be multiply'd,
who run so hastily,
To offer to the idols gods,
that are but vanity.

4 As for their bloody sacrifice
and off'rings of that sort,
I will not touch, neither thereof
shall my lips make report.

5 For why? the Lord the portion is
of mine inheritance;
And he it is that doth preserve
my lot from all mischance.

6 The place wherein my lot is fall'n,
in beauty doth excel;
My heritage assign'd to me,
doth please me wondrous well.

7 I thank the Lord that caused me
to understand the right;
For by this means, my secret thoughts
do teach me in the night.

8 I set the Lord still in my sight,
and trust him over all;
For he doth stand on my right hand,
therefore I shall not fall.

9 Wherefore my heart and tongue also
rejoice exceedingly;
My flesh likewise doth rest in hope
to rise again; for why?

10 Thou wilt not leave my soul in hell,
because thou lovest me;
Nor yet wilt give thy holy One
corruption for to see.

11 But wilt me shew the way to life,
where there is joy in store;
And where at thy right hand there are
pleasures for evermore.

P S A L. 17. T. S.

O LORD, give ear to my just cause,
attend unto my cry;
And hear the pray'r I offer up
to thee unfeignedly:

2 And let the judgment of my cause
proceed always from thee;
And let thine eyes behold and clear
truth and simplicity.

3 Thou hast well try'd me in the night,
and yet could'st nothing find,
That I have spoken with my tongue,
that was not in my mind.

4 As for the works of wicked men,
and paths perverse and ill,
For love of thy most holy Name
I have refrained still.

5 Then in thy paths that be most pure,
Lord, guide me, and preserve,
That from the way wherein I walk
my steps may never swerve.

6 For I do call to thee, O Lord,
surely thou wilt me aid:
Then hear my pray'r and weigh right well
the words that I have said.

7 O thou the Saviour of all them,
that put their trust in thee,
Declare thy strength on them that spurn
against thy Majesty.

8 O keep me as thou wouldest keep
the apple of thine eye;
And under covert of thy wings
defend me secretly;

The Second Part

9 From wicked men that trouble me,
and daily me annoy;
And from my foes that go about
my soul for to destroy:

10 Who wallow in their worldly wealth,
and are so full and fat,
That in their pride they do not spare
to speak they care not what.

11 They lie in wait where I should pass,
with craft me to confound;
And musing mischief in their minds
to cast me to the ground;

12 Much like a lion greedily,
that would his prey embrace;
Or lurking like a lion's whelp,
within some secret place.

13 Up, Lord, in haste prevent my foe,
and cast him at my feet;
Save thou my soul from the ill man,
and with thy sword him smite.

14 Deliver me, Lord, by thy pow'r,
out of these tyrants hands,
Who now so long time reigned have,
and kept us in their bands:

15 I mean from worldly men, who do
in worldly goods abound;
That have no hope or joy but what
in this life can be found.

16 Thou of thy store their bellies fill'st
with pleasure to their mind;
Their children have enough, and leave
the rest to theirs behind.

17 But as for me, I will behold
thy face in righteousness;
And shall be satisfy'd when I
awake with thy likeness.

P S A L. 18. T. S.

O GOD my strength and fortitude,
of force I must love thee;
Thou art my castle and defence
in my necessity:

2 My God, my rock in whom I trust,
the worker of my wealth;
My refuge, buckler, and my shield,
the horn of all my health.

3 When I sing laud unto the Lord,
most worthy to be serv'd;
Then from my foes I am right sure
that I shall be preserv'd.

4 The pangs of death did compass me,
and bound me every where;
The flowing waves of wickedness
did put me in great fear.

5 The sly and subtle snares of hell
were round about me set;
And for my life there was prepar'd
a deadly trapping net.

P S A L M XIX.

6 I thus beset with pain and grief,
did pray to God for grace;
And he forthwith heard my complaint
out of his holy place.

7 Such is his pow'r, that in his wrath
he made the earth to quake,
Yea, the foundation of the mount
of Bafan for to shake.

8 And from his nostrils went a smoak,
when kindled was his ire;
And from his mouth went burning coals
of hot consuming fire.

9 The Lord descended from above,
and bow'd the heavens high;
And underneath his feet he cast
the darkness of the sky:

10 On Cherubs and on Cherubims
full royally he rode,
And on the wings of mighty winds
came flying all abroad.

The Second Part.

11 And like a den most dark he made
his hid and secret place;
With waters black and airy clouds
encompassed he was.

12 At his bright presence did thick clouds
in haste away retire;
And in the stead thereof did come
hail-stones and coals of fire.

13 The fiery darts and thunderbolts
disperse them here and there;
And with his frequent lightnings he
doth put them in great fear.

14 When thou, O Lord, with great re-
thy anger dost declare, (buke
The springs and the foundations of
the world discover'd are.

15 And from above the Lord sent down
to fetch me from below;
And pluck'd me out of waters great,
that would me overflow:

16 And me deliver'd from my foes,
that fought me to enthrall;
Yea, from such foes as were too strong
for me to deal withal.

17 They did prevent me evermore
in time of my great grief;
But yet the Lord is my defence,
my succour and relief.

18 He brought me forth in open place,
that so I might be free;
And kept me safe, because he had
a favour unto me.

19 According to my innocence,
so did he me regard;
And to the cleanness of my hands
he gave me my reward:

20 For that I walked in his ways,
and in his paths have trod,
And not departed wickedly
from him that is my God.

The Third Part.

21 But evermore I have respect
to his law and decree;
His statutes and commandments I
cast not away from me:

22 But pure and clean, and uncorrupt,
appear'd before his face,
And did refrain from wickedness
and sin, in ev'ry case.

23 The Lord will therefore me reward,
as I have done aright;
As to cleanness of my hands
appearing in his sight.

24 For, Lord, with him that holy is
wilt thou be holy too;
And with the good and virtuous man
thou wilt uprightly do.

25 And for the loving and elect
thy favour wilt reserve;
And thou wilt use the wicked men
as wicked men deserve.

26 For thou dost save the simple folk,
in trouble when they lie;
And dost bring down the countenance
of them that look full high.

27 The Lord will light my candle so
that it shall shine full bright;
The Lord my God will make also
my darkness to be light.

28 For by thy help an host of men
discomfit, Lord, I shall;
By thee I scale and overleap
the strength of any wall.

29 Unspotted are the ways of God,
his word is purely try'd;
He is a sure defence to such
as in his faith abide.

30 For who is God, except the Lord?
for other there is none;
Or else who is omnipotent,
saving our God alone.

The Fourth Part.

31 The God that girdeth me with strength
is he that I do mean;
That all the ways wherein I walk
did evermore keep clean:

32 That made my feet like to the hart's
in swiftness of my pace,
And for my safety brought me forth
into an open place.

33 He did in order put my hands
in battle for to fight;
To break in sunder bars of brass
he gave my arms the might.

34 Thou teachest me thy saving health,
thy right hand is my tow'r;
Thy love and gentleness also
do still increase my pow'r.

35 And under me thou makest plain
the way where I should go;
So that my feet shall never slip,
nor wander to and fro.

36 And fiercely I pursue and take
my foes that me annoy'd,
And from the field do not return
'till they be all destroy'd.

37 So I suppress and wound my foes,
that they can rise no more:
For underneath my feet they fall,
I wound them all so sore.

38 For thou hast girded me with strength
unto the battle, and

Thou wilt throw down my enemies
that do against me stand.

39 Lord, thou hast given me the necks
of all my enemies;
That so I might destroy all those
that up against me rise.

40 They call'd for help, but none gave ear,
nor came to their relief;
Yea, to the Lord they call'd for aid,
yet heard he not their grief.

The Fifth Part.

41 And still, like dust before the wind,
I drive them under feet;
And sweep them out like filthy dirt,
that lieth in the street.

42 Thou keep'st me from seditious folk,
that still in strife are led;
And thou dost of the heathen folk
appoint me to be head.

43 A people strange to me unknown,
and yet they shall me serve;
And at the first obey my word,
whereas my own will swerve.

44 I shall be irksome to my own,
they will not see my light;
But wander wide out of the way,
and hide them out of sight.

45 But blessed be the living Lord,
most worthy of all praise;
He is my rock and saving health,
praised be he always.

46 For it is he that gave me pow'r,
revenged for to be;
And with his holy word subdu'd
the people unto me.

47 And from my foe deliver'd me:
and set me over those,
That cruel and ungodly were,
and up against me rose.

48 And for this cause, O Lord my God,
to give thee thanks I shall;
And sing out praises to thy Name,
among the Gentiles all.

49 Deliv'rance great thou giv'st the king,
and dost reserve in store
Mercy for thine Anointed, and
his seed for evermore.

P S A L. 19. T. S.

THE heav'ns and firmament on high
do wondrously declare
God's glory and omnipotence,
his works, and what they are.

2 The wondrous works of God appear
by ev'ry days success,
The nights likewise which their race run
the self-same thing express.

3 There is no language, tongue, or speech,
where their sound is not heard;
In all the earth and coasts thereof
their knowledge is conferr'd.

4 In them the Lord made for the sun
a place of great renown;
Who like a bridegroom ready trimm'd,
comes from his chamber down:

5 And as a valiant champion,
who would to honour rise,

With:

P S A L M XX, XXI, XXII.

With joy doth haste to take in hand
some noble enterprife;

6 And all the sky from end to end
he compasseth about;
Nothing can hide it from his heat,
but he will find it out.

7 How perfect is the law of God!
his covenant is sure
Converting souls, and making wise
the simple and obscure.

8 The Lord's commands are righteous, &
rejoice the heart likewise;
His precepts are most pure and do
give light unto the eyes.

9 The fear of God is excellent,
and ever doth endure;
The judgments of the Lord also,
most righteous are and pure.

10 And more to be desired are
than much fine gold alway;
The honey and the honey-comb
are not so sweet as they.

11 By them thy servant is forewarn'd
to have God in regard;
And in performance of the same
there shall be great reward.

12 But, Lord, what earthly man doth
the errors of his life? (know
Then cleanse me from my secret sins,
which are in me most rife.

13 And keep me, that presumptuous sins
prevail not over me;
And so shall I be innocent,
and great offences flee.

14 Accept my mouth and heart also,
my words and thoughts each one;
For my Redeemer and my strength,
O Lord, thou art alone.

P S A L. 20. T. S.

IN trouble and adversity
the Lord God hear thee still;
The Majesty of Jacob's God
defend thee from all ill;

2 And send thee from his holy place
his help at ev'ry need;
And so in Zion 'stablish thee,
and make thee strong indeed.

3 Rememb'ring well the sacrifice
that now to him is done;
And so receive most graciously
thy offerings each one.

4 According to thy heart's desire,
the Lord grant unto thee;
And all thy counsel and thy mind
full well perform may he.

5 We will rejoice when thou us fav'st,
and banners shall display
Unto the Lord, who thy requests
fulfilled hath alway.

6 The Lord will his Anointed save,
I know well by his grace,
And send him help by his right-hand
out of his holy place.

7 In chariots some put confidence,
and some in horses trust,
But we remember God our Lord,
who keepeth promise just.

8 They all fall down, but we do rise,
and stand up stedfastly:
O save and help us, Lord and King,
when we to thee do cry.

P S A L. 21. T. S.

O LORD, how joyful is the king,
in thy strength and thy pow'r;
Exceedingly he doth rejoice
in thee his Saviour.

2 For thou hast given unto him
his godly heart's desire;
To him thou nothing hast deny'd,
of that he did require.

3 Thou didst prevent him with thy gifts
and blessings manifold;
And thou hast set upon his head
a crown of perfect gold.

4 And when he asked life of thee,
thereof thou mad'st him sure
To have long life, yea, such a life
as ever shall endure.

5 Great is his glory, by thy help,
thy benefit and aid;
Great worship and great honour both
thou hast upon him laid.

6 Thou wilt give him felicity,
that never shall decay;
And with thy cheerful countenance
wilt comfort him alway.

7 Because the king doth strongly trust
in God for to prevail,
Therefore his goodness and his grace
to save him will not fail.

8 Thy enemies shall feel thy force,
and those that thee withstand;
Find out thy foes, and let them feel
the pow'r of thy right-hand.

9 And like an oven burn them, Lord,
in fiery flame and fume:
Thy anger shall destroy them all,
and fire shall them consume;
10 And thou shalt root out of the earth
their fruit that should increase;
And from the number of thy folk
their seed shall end and cease.

11 For they much mischief did contrive
against thy holy Name;
Yet did they fail, and had no pow'r
for to perform the same.

12 But as a mark thou shalt them set
in a most open place;
And charge thy bow-strings readily
against their very face.

13 Be thou exalted, Lord, in thy
own strength, which is our tow'r;
So shall we sing, right solemnly
praising thy might and pow'r.

P S A L. 22. T. S.

O GOD my God, wherefore dost thou
forsake me utterly?
And helpest not when I do make,
my great complaint and cry.

2 To thee, my God, ev'n all day long,
I do both cry and call;
I cease not all the night, and yet
thou hearest not at all.

3 But thou that in thy holy place
for evermore dost dwell;
Thou art the joy, the comfort, and
glory of Israel:

4 And him in whom our Fathers old
had all their hope and stay;
Who, when they put their trust in thee,
deliver'dst them alway.

5 They were preserved ever, when
they called on thy Name;
And for the faith they had in thee,
they were not put to shame.

6 But I am now become more like
a worm than to a man;
An outcast whom the people scorn
with all the spite they can.

7 All men despise as they behold
me walking on the way; (heads,
They grin, make mouths, and nod their
and on this wise do say,

8 This man did glory in the Lord,
his favour and his love;
Let him redeem and help him now,
his pow'r if he will prove.

9 But from the prison of the womb
I was by thee releast;
Thou didst preserve me still in hope,
whilst I did suck the breast.

10 I was committed from my birth
with thee to have abode;
Since I came from my mother's womb,
thou hast been still my God.

The Second Part.

11 Then, Lord, depart not now from me,
in this my present grief;
Since I have none to be my help,
my succour and relief.

12 For many bulls do compass me,
that be full strong of head;
Yea, bulls so fat, as tho' they had
in Basan field been fed.

13 They gape unto me greedily,
as tho' they would me slay;
Much like a lion roaring out,
and ramping for his prey.

14 But I drop down like water shed,
my joints in sunder break;
My heart doth in my body melt
like wax, I am so weak.

15 My strength doth like a potsherd dry,
my tongue it cleaveth fast
Unto my jaws, and I am brought
to dust of death at last.

16 For many dogs do compass me,
in council they do meet;
Conspiring still against my life,
piercing my hands and feet.

17 I was tormented so, that I
might all my bones have told;
Whilst they do look and stare at me,
when they do me behold.

18 My garments they divided have
in parts among them all;
And for my coat they did cast lots,
to whom it should befall.

19 Therefore I pray thee, be not far
from me at my great need;

But,

But, rather, since thou art my strength,
to help me, Lord, make speed.
20 And from the sword save thou my soul
by thy might and thy pow'r:
And ever keep my darling dear
from dogs that would devour.
21 And from the lion's mouth that would
me all in sunder tear;
From 'midst the horns of unicorns,
O Lord, thou didst me hear.
22 Then shall I to my brethren all
thy Majesty record;
And in thy church shall praise the Name
of thee the living Lord.

The Third Part.

23 All ye that fear him praise the Lord,
thou Jacob, him adore,
And all ye seed of Israel,
fear him for evermore.
24 For he despiseth not the poor;
he hideth not away
His countenance when they do call,
but hears them when they pray.
25 Among the folk that fear the Lord,
I will therefore proclaim
Thy praise, and keep my promise made
for setting forth thy Name.
26 The poor shall eat and be suffic'd;
such as their minds do give
To seek the Lord and praise his Name,
their hearts shall ever live.
27 The coasts of all the earth shall praise
the Lord, and seek his grace;
The heathen folk shall worship all
before his blessed face.
28 The kingdoms of the heathen folk,
the Lord shall have therefore;
And he shall be their Governor,
and King for evermore.
29 The rich man of his goodly gifts
shall taste and feed also;
And in his presence worship him,
and bow their knees full low.
30 And all that shall go down to dust,
of life by him shall taste;
A seed shall serve and worship him,
'till time away shall waste.
31 They shall declare and plainly show
his truth and righteousness,
Unto a people yet unborn,
who shall his Name confess.

P S A L. 23. W. W.

THE Lord is only my support,
and he that doth me feed;
How can I then lack any thing,
whereof I stand in need?
2 In pastures green he feedeth me,
where I do safely lie;
And after leads me to the streams,
which run most pleasantly.
3 And when I find myself near lost,
then doth he me home take;
Conducting me in his right paths,
ev'n for his own Name's sake.
4 And tho' I were ev'n at death's door,
yet would I fear no ill;

For both thy rod and shepherd's crook
afford me comfort still.

5 Thou hast my table richly spread
in presence of my foe;
Thou hast my head with balm refresh'd,
my cup doth overflow.
6 And finally, while breath doth last,
thy grace shall me defend;
And in the house of God will I
my life for ever spend.

Another of the same, by T. S.

MY Shepherd is the living Lord,
nothing therefore I need;
In pastures fair, near pleasant streams
he setteth me to feed.

2 He shall convert and glad my soul,
and bring my mind in frame;
To walk in paths of righteousness,
for his most holy Name.
3 Yea, though I walk in vale of death,
yet will I fear no ill;
Thy rod and staff do comfort me,
and thou art with me still.
4 And in the presence of my foes
my table thou shalt spread;
Thou wilt fill full my cup, and thou
anointed hast my head.
5 Through all my life thy favour is
so frankly shew'd to me,
That in thy house for evermore
my dwelling place shall be.

P S A L. 24. J. H.

THE earth is all the Lord's with all
her store and furniture;
Yea, his is all the world, and all
that therein doth endure.

2 For he hath fastly founded it
above the seas to stand,
And plac'd below the liquid floods,
to flow beneath the land.
3 Who is the man, O Lord, that shall
ascend unto thy hill?
Or pass into thy holy place,
there to continue still?
4 Ev'n he whose hands and heart are pure,
which nothing doth defile;
His soul not set on vanity,
and hath not sworn to guile.
5 Him that is such a one, the Lord
most highly will regard;
And from his God and Saviour shall
receive a just reward.
6 'This is the generation of
them that do seek his grace,
Ev'n them that with an upright heart,
O Jacob, seek thy face.
7 Ye gates and everlasting doors,
lift up your heads on high;
Then shall the king of glorious state
come in triumphantly.
8 Who is the King of glorious state?
the great and mighty Lord;
The mighty Lord in battle strong,
and trial of the sword.
9 Ye gates and everlasting doors,
lift up your heads on high;

Then shall the King of glorious state
come in triumphantly.

10 Who is the King of glorious state?
the Lord of hosts it is;
The kingdom and the royalty
of glorious state is his.

P S A L. 25. T. S.

I Lift my heart to thee,
my God and guide most just;
Now suffer me to take no shame,
for in thee do I trust.
2 Let not my foes rejoice,
nor make a scorn of me:
And let them not be overthrown,
that put their trust in thee.
3 But shame shall them befall,
who harm them wrongfully:
Therefore thy paths and thy right ways
unto me, Lord, descry.
4 Direct me in thy truth,
and teach me, I thee pray;
Thou art my Saviour and my God,
on thee I wait alway.
5 Thy mercies manifold
remember, Lord, I pray:
In pity thou art plentiful,
and so hast been alway.
6 Remember not the faults
and frailty of my youth;
Call not to mind how ignorant
I have been of thy truth:
7 Nor after my deserts
let me thy mercy find;
But of thine own benignity,
Lord, have me in thy mind.
8 His mercy is full sweet,
his truth a perfect guide;
Therefore the Lord will sinners teach,
and such as go aside.
9 The humble he will teach
his precepts to obey;
He will direct in all his paths
the lowly man alway.
10 For all the ways of God
both truth and mercy are,
To them that do his covenant
and statutes keep with care.

The Second Part.

11 Now for thy holy name,
O Lord, I thee intréat
To grant me pardon for my sin,
for it is very great.
12 Who so doth fear the Lord,
by him he shall be kept,
To lead his life in such a way
as he doth best accept:
13 His soul shall evermore
in goodness dwell and stand;
His seed and his posterity
inherit shall the land.
14 All those that fear the Lord,
know his secret intent;
And unto them he doth declare
his will and testament.
15 My eyes and thankful heart
to him I will advance,
That pluck'd my feet out of the snare
of sin and ignorance.

16 With mercy me behold,
to thee I make my moan;
For I am poor and desolate,
and comfortless alone.
17 The troubles of my heart
are multiplied indeed;
Bring me out of this misery,
necessity, and need.

18 Behold my poverty,
my anguish and my pain;
Remit my sin and my offence,
and make me clean again.
19 O Lord, behold my foes,
how they do still increase,
Pursuing me with deadly hate,
that fain would live in peace,
20 Preserve and keep my soul,
and still deliver me;
And let me not be overthrown,
because I trust in thee.
21 Let truth and uprightness
for ever wait on me;
Because my hope and confidence
have always been in thee.

22 Deliver, Lord, thy folk,
and send them some relief;
I mean thy chosen Israel,
from all their pain and grief.

PSAL. 26. T. S.

LORD, be my judge, and thou shalt see
my paths be right and plain.
I trust in God, and hope that he
with strength will me sustain.
2 Prove me, my God, I thee desire,
my ways to search and try:
As men do prove their gold with fire,
my heart and reins espy.
3 Thy loving-kindness in my sight
I do behold always:
I ever walked in thy truth,
and will do all my days,
4 I do not love to haunt or use
with men whose deeds are vain;
To come in house I do refuse
with the deceitful train.
5 I must abhor the wicked sort,
their deeds I do despise,
I do not once to them resort
that hurtful things devise.
6 My hands I wash, and do proceed
in works to walk upright;
Then to thy altar I make speed,
eto offer there in sight.
7 That I may speak and preach the praise
that doth belong to thee,
And so declare how wondrous ways
thou hast been good to me.
8 O God, thy house I love most dear,
to me it doth excel;
My chief delight is to be near
the place where thou dost dwell.
9 O shut not up my soul with them,
in sin that take their fill;
Nor yet my life among those men
that seek much blood to spill.
10 For in their hands much mischief is,
their lives therewith abound;
And nothing else in their right-hand,
but bribes are to be found.

11 But I resolve in righteousness
my time and days to spend:
Therefore that I may not transgress,
let thy grace me defend.
12 My foot is stay'd for all assays,
it standeth well and right:
Wherefore to God will I give praise
in all the people's sight.

PSAL. 27. J. H.

THE Lord is both my health and light;
Shall man make me dismay'd?
Since God doth give me strength and
Why should I be afraid? (might,
2 While that my foes with all their strength
began with me to brawl,
Thinking to eat me up, at length
themselves have caught the fall.
3 Tho' they incamp'd against me lie,
my heart is not afraid;
And if in battle they will try,
I trust in God for aid.
4 One thing of God I do require,
that he will not deny;
For which I pray and will desire,
till he to me apply:
5 That I within his holy place
my life throughout may dwell;
To see the beauty of his face,
and view his temple well.
6 In time of dread he shall me hide
within his place most pure,
And keep me secret by his side,
as on a rock most sure.
7 At length I know the Lord's good grace
shall make me strong and stout,
My foes to foil and clean deface,
that compass me about.
8 Therefore within his house will I
give sacrifice of praise;
With psalms and songs I will apply
to laud the Lord always.

The Second Part.

9 Lord, hear the voice of my request,
for which to thee I cry;
Have mercy, Lord, on me oppress'd,
and help me speedily.
10 My heart confesseth unto thee,
I sue to have thy grace;
Then seek my face, said'st thou to me;
Lord, I will seek thy face.
11 In wrath turn not thy face away,
nor suffer me to slide:
My help thou hast been to this day,
be still my God and guide.
12 When both my parents me forsake,
and cast me off at large;
E'vn then the Lord himself doth take
of me the care and charge.
13 Teach me, O Lord, the way to thee,
and lead me on forth right;
For fear of such as watch for me,
to trap me if they might.
14 O leave me not unto the will
of them that be my foes;
For they devise against me still
false witness to depose.
15 I utterly should faint, but that
this hope supporteth me,

That in the land wherein I live
God's goodness I shall see.
16 Trust still in God, whose whole thou
his will abide thou must: (art,
He will support and ease thy heart,
if thou in him do trust.

PSAL. 28. T. S.

THOU art, O Lord, my strength and
the succour which I crave; (stay,
Neglect me not, lest I be like
them that are laid in grave.
2 My voice and supplications hear,
when unto thee I cry,
When I lift up my hands unto
thy holy ark most high.
3 Repute me not among those men,
in sin that take their fill;
That speak right fair unto their friends,
but think in heart full ill.
4 According to those wicked deeds,
which they did most regard,
And after their invention, Lord,
let them receive reward.
5 Because they never mind the works
of God, he will therefore,
Instead of building of them up,
destroy them evermore.
6 To render thanks unto the Lord,
how great a cause have I,
My voice, my pray'r, and my complaint
that heard so willingly!
7 He is my shield and fortitude,
my buckler in distress;
My heart rejoiceth greatly, and
my song shall him confess.
8 He is our strength and our defence,
our foes for to resist;
The health and the salvation of
his own elect by Christ.
9 Thy people and thy heritage,
Lord, blest, guide, and preserve;
Increasethem, Lord, and rule their hearts,
that they may never swerve.

PSAL. 29. T. S.

GIVE to the Lord, ye potentates,
give ye with one accord,
All praise and honour, might and strength
unto the living Lord.
2 Give glory to his holy Name,
and honour him alone:
Give worship to his Majesty
within his holy throne.
3 His voice doth rule the waters all,
as he himself doth please;
He doth prepare the thunder-claps,
and governs all the seas.
4 The voice of God is of great force,
and wondrous excellent:
It is most mighty in effect,
and most magnificent.
5 The voice of God doth rend and break
the cedar-trees so long,
The cedar-trees of Lebanon,
which are both high and strong;
6 And makes them leap like as a calf,
or as the unicorn;
Not only trees but mountains great
whereon the trees are borne.

7 His voice divides the flames of fire,
and shakes the wilderness;
It makes the desert quake for fear,
the Cades called is.
8 It makes the hinds for fear to calve,
and coverts plain appear:
And in his temple ev'ry man
speaks of his glory there.

9 The Lord doth sit upon the floods,
their fury to restrain:
And helikewise, as Lord and king,
for evermore shall reign.
10 The Lord will give his people strength
whereby they shall increase,
And he will bless his chosen flock
with everlasting peace

P S A L. 30. J. H.

ALL laud and praise with heart and
O Lord, I give to thee; (voice,
Who didst not make my foes rejoice,
but hast exalted me.

2 O Lord my God, to thee I cry'd
in all my pain and grief:
Thou gav'st an ear and didst provide
to ease me with relief:

3 Thou, Lord, hast brought my soul from
and thou the same didst save (hell,
From them that in the pit do dwell,
and kept'st me from the grave.

4 Sing praise, ye saints, that prove and see
the goodness of the Lord:
In honour of his Majesty
rejoice with one accord.

5 For why? his anger but a space
doth last, ceasing again:
But in his favour and his grace
alway doth life remain.

6 Tho' heaviness and pangs full fore
abide with us all night;
The Lord to joy shall us restore
before the day be light.

7 When I enjoy'd the world at will,
thus would I boast and say,
Tush, I am sure to feel no ill,
my wealth shall not decay:

8 For thou, O Lord, of thy good grace,
didst send me strength and aid;
But when thou turn'dst away thy face,
my mind was sore dismay'd.

9 Wherefore again then did I cry
to thee, O Lord of might:
And my complaints did multiply,
praying both day and night;

10 What gain is in my blood, said I,
if death destroy my days?
Can dust declare thy Majesty,
or give thy truth its praise?

11 Wherefore, my God, some pity take,
O Lord, I thee desire;
Do not, O Lord, my soul forsake,
of thee I help require.

12 Then didst thou turn my grief and
into a cheerful voice: (woe
My sackcloth didst take off also,
and mad'st me to rejoice.

13 Wherefore my soul incessantly
shall sing unto thy praise:
O Lord my God, to thee will I
give laud and thanks always.

P S A L. 31. J. H.

O LORD, I put my trust in thee,
let nothing work me shame:
As thou art just, deliver me,
and set me free from blame.

2 Hear me, O Lord, and that anon,
to help me make good speed;
Be thou my rock and house of stone,
my fence in time of need.

3 For why? as stones thy strength is try'd,
thou art my fort and tow'r;
For thy Name's sake be thou my guide,
and lead me in thy pow'r.

4 Pluck thou my feet out of the snare,
which they for me have laid;
Thou art my strength and all my care
is for thy mighty aid.

5 Into thy hands, Lord, I commit
my soul, which is thy due;
Because thou hast redeemed it,
O Lord my God most true.

6 I hate such folks as will not part
from things to be abhorr'd;
When they on trifles set their heart,
my trust is in the Lord.

7 For I will in thy mercy joy,
I see it doth excel;
Thou seest when ought would me annoy,
and know'st my soul full well.

8 Thou hast not left me in their hand
that would me overcharge;
But thou hast set me out of band,
to walk abroad at large.

The Second Part.

9 Great grief, O Lord, doth me assail,
some pity on me take;
My eyes wax dim, my sight doth fail,
my heart with fear doth ache.

10 My life is worn with grief and pain,
my years in woe are past;
My strength is gone, and thro' disdain
my bones corrupt and waste.

11 Among my foes I am a scorn,
my friends are all dismay'd;
My neighbours, and my kinsmen born,
to see me are afraid.

12 As men once dead are out of mind,
so am I now forgot;
As little use of me they find,
as of a broken pot.

13 I heard the brags of all the rout,
their threats my mind did fray:
How they conspir'd and went about
to take my life away.

14 But, Lord, I trust in thee for aid,
not to be overtrod;
For I confess and still have said,
thou art the Lord my God.

15 The length of all my life and age,
O Lord, is in thy hand;
Defend me from the wrath and rage
of them that me withstand.

16 To me thy servant, Lord, express
and shew thy joyful face;
And save me, Lord, for thy goodness,
thy mercy and thy grace.

17 Lord, let me not be put to shame,
because on thee I call;

But let the wicked bear the blame,
and into the grave fall.

18 O Lord, make dumb their lips out-
who given are to lies; (right
And cruelly with pride and spite
against the just devise.

19 How plentiful thy mercies be
laid up for thy children,
That fear and put their trust in thee
before the sons of men! (guide

20 Thy presence shall them fence and
from all proud brags and wrongs;
Within thy place thou shalt them hide
from all the strife of tongues.

21 Thanks to the Lord, that hath de-
on me his grace so far, (clar'd
Me to defend with watch and ward,
as in a town of war.

22 Thus did I say both day and night,
when I was sore oppress'd,
Lo, I am clean cast out of sight;
yet heard'st thou my request.

23 Ye saints, love ye the Lord alway,
the faithful he doth guide;
And to the proud he doth repay
according to their pride.

24 Be of good courage, all ye just,
on God your strength depend;
For those in him that put their trust
he ever will defend.

P S A L. 32. T. S.

THE man is blest, whose wickedness
the Lord forgiven hath;
And he whose sin is likewise hid,
and cover'd from his wrath.

2 And blest is he to whom the Lord
imputeth not his sin;
Who in his heart hath hid no guile,
nor fraud is found therein.

3 For whilst that I kept close my sin
in silence and constraint,
My bones did wear and waste away
with daily moan and plaint;

4 Both night and day thy hand on me
so grievous was and smart,
My moisture like the summer's heat,
to dryness did convert.

5 I did therefore confess my faults,
and all my sins reveal;
Then thou, O Lord, didst me forgive,
and all my sins conceal.

6 The humble man shall pray therefore,
and seek thee in due time;
So that the floods of waters great
shall have no pow'r on him.

7 When trouble and adversity
do compass me about,
Thou art my refuge and my joy,
and thou dost rid me out.

8 Come hither, and I will thee teach
how thou shalt walk aright,
I will thee guide, as I myself
have learn'd by proof and fight:

9 Be not so rude and ignorant,
as is the horse and mule;
Whose mouth, without a rein or bit,
from harm thou canst not rule.

10 The wicked man shall manifold
sorrows and grief sustain;

But unto him that trusts in God
his goodness shall remain.

- 11 Be merry therefore in the Lord,
ye just, lift up your voice;
And ye of pure and perfect heart,
with chearfulness rejoice.

P S A L. 33. J. H.

YE righteous, in the Lord rejoice,
it is a seemly sight,
That upright men with thankful voice
should praise the Lord of might.
2 Praise ye the Lord with harp and sing
to him with psaltery;
With ten-string'd instrument sounding,
praise ye the Lord most high.

3 Sing to the Lord a song most new,
with courage give him praise;
For why? his word is ever true,
his works and all his ways.

4 Both judgment, equity and right
he ever lov'd and will;
And with his gifts he doth delight
the earth throughout to fill.

5 For by the word of God alone
the heavens above were wrought,
Their hosts and powers ev'ry one
his breath to pass hath brought.

6 The waters great gather'd hath he
on heaps within the shore,
And hid them in the depth to be,
as in a house of store.

7 Let all the earth then fear the Lord,
and keep his righteous law;
And all the world with one accord
dread him, and stand in awe.
8 What he commanded, wrought it was
at once with utmost speed;
What he doth will, is brought to pass
with full effect indeed.

9 The counsels of the nations rude
the Lord doth bring to nought;
He doth defeat the multitude
of their device and thought,
10 But his decrees continue still,
they never slack nor 'swage;
The motions of his mind and will
take place in every age.

The Second Part.

- 11 Blessed are they to whom the Lord
as God and guide is known
Whom he doth chuse of mere accord,
to take them as his own.
12 The Lord from heav'n did cast his
on men mortal by birth; (light
Beholding from his seat of might
the dwellers on the earth: (wrought
13 The Lord, I say, whose hand hath
man's heart, and doth it frame;
'Tis he alone doth know the thought
and working of the same.
14 A king that trusteth in his host,
shall nought prevail at length;
The man that of his might doth boast,
shall fail for all his strength.
15 The troops of horsemen all shall fail,
their sturdy steeds shall swerve;

The strength of horse shall not prevail
the rider to preserve.

16 But lo, the eyes of God attend
and watch to aid the just,
With such as fear him to offend,
and on his goodness trust;

17 That he of death and great distress
may set their souls from dread;
And if that dearth their land oppresses,
in hunger them to feed. (pend

18 Wherefore our soul doth whole de-
on God our strength and stay;
He is our shield us to defend,
and drive all darts away.

19 Our joyful souls alway proclaim
his power and his might;
For why? in his most holy Name
we hope and much delight.

20 Therefore let thy goodness, O Lord,
still present with us be,
As we always with one accord
do only trust in thee.

P S A L. 34. T. S.

I Will give laud and honour both
unto the Lord always;
My mouth also for evermore
shall speak unto his praise.

2 I do delight to praise the Lord,
in soul, in heart, and voice;
That humble men may hear thereof,
and heartily rejoice.

3 Therefore see that ye magnify,
with me the living Lord,
Let us exalt his holy Name
always with one accord.

4 For I myself besought the Lord,
he answer'd me again,
And me deliver'd speedily
from all my fear and pain.

5 Whoso they be that him behold,
shall see his light most clear;
Their countenance shall not be dash'd,
they never need to fear.

6 The poor distressed man for help
unto the Lord doth call;
Who doth him hear without delay,
and rid him out of thrall.

7 The angel of the Lord doth pitch
his tents in ev'ry place,
To save all such as do him fear.
that nothing them deface.

8 Taste and consider well therefore,
that God is good and just;
O happy man, that maketh him
his only stay and trust!

9 O fear the Lord, all ye his saints,
who is a mighty king;
For they that fear the living Lord
are sure to lack nothing.

10 The lions shall be hunger-bit,
and pin'd with famine much;
But as for them that fear the Lord,
no lack shall be to such.

The Second Part.

- 11 Come near to me, my children, and
unto my words give ear;

I will you teach the perfect way,
how ye the Lord shall fear.

12 Who is the man that would live long,
and lead a happy life?
See thou refrain thy tongue and lips
from all deceit and strife.

13 Turn back thy face from doing ill,
and do the godly deed;
Enquire for peace and quietness,
and follow it with speed.

14 For why? the eyes of God above
upon the just are bent;
His ears likewise to hear the cry
of the poor innocent.

15 But he doth frown and bend his
upon the wicked train, (brows,
And cuts away the memory
that should of them remain,

16 But when the just do call and cry,
the Lord doth hear them so,
That out of pain and misery
forthwith he lets them go.

17 The Lord is ever nigh to them,
that broken-hearted are;
And for the contrite spirit he
salvation doth prepare.

18 Full many be the miseries
that righteous men endure;
But of deliv'rance from them all
the Lord doth them secure.

19 The Lord doth so preserve and keep
their very bones alway,
That not so much as one of them
doth perish or decay.

20 The sin shall slay the wicked man,
which he himself hath wrought;
And such as hate the righteous man
shall soon be brought to nought.

21 But they that fear the living Lord,
are ever safe and sound;
And as for those that trust in him,
nothing shall them confound.

P S A L. 35. J. H.

LORD, plead my cause against my foes,
confound their force and might;
And take my part against all those
that seek with me to fight.

2 Lay hold upon the spear and shield,
thyself in armour dress;
Stand up with me to fight the field,
and help me from distress.

3 Gird on thy sword and stop the way,
my enemies withstand;
That thou unto my soul may'st say,
I am thy help at hand.

4 Confound them with rebuke and blame,
that seek my soul to spill;
Let them turn back and flee with shame,
that think to work me ill.

5 Let them disperse and flee abroad,
as wind doth drive the dust;
That so the angel of our God
their might away may thrust.

6 Let all their ways be void of light,
and slipp'ry, like to fall;
And send thy Angel with thy might,
to persecute them all.

7 For why? without my fault have they
in secret set their gin.
And digg'd a pit in my path-way,
to take my soul therein.
8 When they think least and have no
O Lord, destroy them all; (care,
Let them be caught in their own snare,
and in their mischief fall.
9 But let my soul, my heart, and voice,
in God have joy and wealth,
That in the Lord I may rejoice,
and in his saving health.
10 Then all my bones shall speak and say,
(my parts shall all agree)
O thou great God of heaven and earth,
what man is like to thee!

The Second Part.

11 Thou dost defend the weak from them,
that are both stout and strong;
And rid' the poor from wicked men,
that spoil and do them wrong.
12 My cruel foes against me rise
to witness things untrue;
And to accuse me they devise,
of things I never knew.
13 Where I to them did shew good will,
they quit me with disdain;
That they should pay my good with ill,
my soul doth doth fore complain.
14 When they were sick I mourn'd there-
myself in sackcloth clad; (fore
With fasting I did faint full sore,
and pray'd with heart most sad.
15 As they had been my brethren dear,
I did myself behave;
As one that mourneth heavily
about his mother's grave.
16 But they in my adversity
did gather in a rout:
Yea, abject slaves reproachfully
at me did mock and flout.
17 The belly gods and flattering train
that all good things deride,
At me did grin with great disdain,
turning their mouths aside.
18 Lord, when wilt thou for me appear;
why dost thou stay and pause?
O'rid my soul, my darling dear,
out of these lions claws:
19 And then will I give thanks to thee
before the church always;
And where most of the people be,
there will I shew thy praise.
20 Let not thy foes prevail on me,
which hate me for no fault;
Neither let them wink with their eyes,
that causeless me assault.

The Third Part.

21 Of peace no words they think or say,
their talk is all untrue;
They still consult how to betray
all those that peace pursue.
22 With open mouth they run at me;
their fury is like fire:
Well, well, say they, our eye doth see
the thing that we desire.

23 But, Lord, thou seest what ways they
and what they do intend; (take
Be not far off, nor me forsake,
but speedy help me send.
24 Awake, arise, and stir abroad,
defend me in my right;
Revenge my cause, O Lord my God,
and aid me with thy might.
25 According to thy righteousness,
O Lord God, set me free;
And let them not their pride express,
nor triumph over me.
26 Let not their hearts rejoice nor cry,
ev'n so we would it have:
Nor give them cause to say on high,
he's sunk into the grave.
27 Confound them all that do rejoice,
when they my troubles see;
Let them be cloathed with rebuke,
that boast with scorn at me.
28 But let them heartily rejoice,
who love my upright way:
Let them all times with heart and voice
still praise the Lord and say,
29 Great is the Lord and doth excel,
and he doth much delight,
To see his servants prosper well,
it is his pleasant sight.
30 Wherefore my tongue I will apply,
thy righteousness to praise:
To thee, O Lord my God, will I
give laud and thanks always.

P S A L. 36. J. H.

THE wicked, by his works unjust,
doth thus persuade my heart,
That in the Lord he hath no trust;
his fear is set apart.
2 Yet doth he joy in his estate
to walk as he began,
So long till he deserves the hate
of God as well as man.
3 His words are wicked, vile, and naught,
his tongue no truth doth tell:
Yet at no hand will he be taught,
which way he may do well. (muse
4 When he should sleep, then doth he
his mischiefs to fulfil;
No wicked way doth he refuse,
nor any thing that's ill.
5 But, Lord, thy goodness doth ascend
above the heav'ns most high:
So doth thy truth itself extend
unto the cloudy sky.
6 Much more than hills both high and
thy justice is exprest: (steep
Thy judgment like the seas most deep:
thou sav'st most man and beast.
7 Thy mercy is above all things,
O God, it doth excel:
In trust whereof, as in thy wings,
the sons of men shall dwell.
8 Within thy house they shall be fed
with plenty at their will:
Of all delights they shall be sped,
and take thereof their fill.
9 Because the well of life most pure
doth ever flow from thee;

And in thy light we are full sure
eternal light to see.
10 From such as thee desire to know
let not thy grace depart;
Thy righteousness declare and show
to men of upright heart.
11 Let not the proud on me prevail,
O Lord, of thy good grace;
Nor let the wicked me assail,
to throw me out of place.
12 But they in their device shall fall,
that wicked works maintain;
They shall be certainly cast down,
and never rise again.

P S A L. 37. J. H.

GRUDGE not to see the wicked men
in wealth to flourish still;
Nor envy such as ill to do
have bent and set their will.
2 For as the grass and the green herbs
do wither and decay,
So shall their great prosperity
soon fade and pass away.
3 Trust thou therefore in God alone,
to do well give thy mind;
So shalt thou have the land as thine,
and there sure food shalt find.
4 In God set all thy heart's delight,
and look what thou wouldst have,
Or else can't wish in all the world,
thou need'st it not to crave.
5 Cast both thyself and thy affairs
on God with perfect trust;
And then thou shalt with patience see
th' effect both sure and just.
6 Thy perfect life and godly name
he will clear as the light,
So that the sun, ev'n at noon-day,
shall not shine half so bright.
7 Be still therefore, and stedfastly
on God see thou wait then,
Not shrinking for the prosp'rous state
of vile and wicked men.
8 Shake off despite, envy, and hate,
let not thy anger rise;
That thou may'st not be drawn into
some sinful enterprise.
9 For ev'ry wicked man will God
most certainly destroy;
But such as trust in him are sure,
the land for to enjoy.
10 Wait but a while and thou shalt see
no more the wicked train;
No, not so much as house or place,
where once he did remain.

The Second Part.

11 But merciful and humble men
enjoy shall sea and land;
In rest and peace they shall rejoice,
for nought shall them withstand.
12 The wicked and malicious do
against the just conspire;
They gnash their teeth at him, as men
who do, his bane desire.
13 But while ungodly men thus think,
the Lord laughs them to scorn;

For he doth see the time approach,
when they shall sigh and mourn.
14 The wicked have their sword out-
their bow is also bent, drawn,
To overthrow and kill the poor,
whose life is innocent.

15 But the same sword shall pierce their
which was to kill the just; (heart
So shall the bow in shivers break,
wherein they put their trust.

16 Doubtless the just man's poor estate
is to be valued more
Than all the vile and wicked man's
rich pomp and heaped store.

17 For tho' their power be most strong,
God will it overthrow:

Where contrary he doth preserve
the humble man and low.

18 He sees by his great providence
the godly's upright way,
And will give them inheritance
which never shall decay.

19 Discouraged they shall not be,
when some are hard bestead;
When others shall be hunger-bit,
they shall be clad and fed.

20 For whosoever wicked is,
and enemy to God,
Shall like the fat of lambs consume,
or smook that flies abroad.

The Third Part.

21 Behold the wicked borrows much,
and payeth not again;
Whereas the just by lib'ral gifts
the needy doth sustain. (have

22 For they whom God doth bless shall
the land for heritage;
And they whom he doth curse likewise
shall perish in his rage.

23 The Lord the just man's steps doth
and all his ways doth bless; (guide,
To ev'ry thing he takes in hand,
he giveth good success.

24 Tho' he doth fall, yet he is sure
not utterly to sink;
For God upholds him with his hand,
and from him will not shrink.

25 I have been young, but now am old,
and never yet saw I
The just man left, neither his seed
reduc'd to beggary.

26 He gives always most lib'rally,
and lends where there is need;
By which he doth from God secure
a blessing to his seed.

27 Therefore flee vice and wickedness,
and virtue do embrace;
So God shall grant thee long to have
on earth a dwelling-place

28 For God so loveth equity,
and shews to his such grace,
That he preserveth them, but doth
cut off the wicked race.

29 Whereas the good and godly men
inherit shall the land;
Having as lords all things therein
in their own pow'r and hand.

30 The just man's mouth doth ever speak
of matters wise and high;
His tongue doth talk of judgment, and
of truth and equity.

31 For in his heart the law of God
doth evermore abide;
So that wherever he doth go,
his foot shall never slide.

32 The wicked, like a greedy wolf
the just man doth beset,
By all means seeking him to kill,
and take him in his net.

The Fourth Part.

33 But tho' he fall into his hands,
God will him succour send:
Tho' men against him sentence give,
yet God will him defend.

34 Wait thou on God and keep his way,
he shall preserve thee then
The earth to rule, and thou shalt see
destroy'd these wicked men.

35 The wicked have I seen most strong,
and plac'd in high degree,
Spreading himself, and flourishing,
as doth the laurel tree.

36 But suddenly he pass'd away,
and lo, he quite was gone;
Then I him sought, but could not find
the place where dwelt such one.

37 Mark and behold the upright man
how God doth him increase;
For the just man shall have at length
great joy with rest and peace.

38 As for transgressors, woe to them,
destroy'd they all shall be;
God will cut off their budding race,
and rich posterity.

39 But the salvation of the just
doth come from God above,
Who in their troubles sends them aid
of his mere grace and love.

40 God evermore delivers them
from vile men and unjust;
And still will save them, whilst that they
in him do put their trust.

P S A L. 38. J. H.

PUT me not to rebuke, O Lord,
in thy provoked ire;
And in thy wrath correct me not,
I humbly thee desire.

2 Thy arrows do stick fast in me,
thy hand doth press me sore;
And in my flesh no health at all
appeareth any more.

3 And all this is by reason of
thy wrath that I am in;
Nor any rest is in my bones,
by reason of my sin.

4 For lo, my wicked doings, Lord,
above my head are gone;
A greater load than I can bear,
they lie me sore upon.

5 My wounds do stink and are corrupt,
and loathsome are to see;
Which all through my own foolishness
doth happen unto me.

6 And I in careful wise am brought
into such great distress,
That I go wailing all the day
in doleful heaviness.

7 My loins are fill'd with sore disease,
my flesh hath no whole part;
I feeble am and broken sore,
and roar for grief of heart.

8 Thou know'st, Lord, my desire, my
are open in thy sight; (groans
My heart doth pant, my strength doth
my eyes have lost their light. (fail,

9 My lovers, and my wonted friends
stand looking on my woe;
My kinsmen they do far away
from me depart also.

10 They that do seek my life lay snares,
and they that go the way
To do me hurt, speak lies, and think
on mischief all the day.

The Second Part.

11 But as a deaf man I became,
that cannot hear at all;

And as one dumb that opens not
his mouth to speak withal.

12 For all my confidence, O Lord,
I wholly place in thee;
Therefore, O Lord, who art my God,
do thou give ear to me

13 This do I crave, that they my foes
triumph not over me;
For when my foot doth slip, then they
rejoice my fall to see.

14 And I am ready for to halt,
I cannot stand upright;
Also my grievous heaviness
is ever in my sight.

15 For while that I my wickedness,
in humble wise confess,
And while I for my sinful deeds
my sorrow do express,

16 My foes do still remain alive
and mighty are, I know;
And they that hate me wrongfully
in number largely grow.

17 They stand against me, that my good
with evil do repay;
Because that good and honest things
I do pursue alway:

18 Forake me not, O Lord my God,
be thou not far away:
Make haste to help me, O my God,
my safety and my stay.

P S A L. 39. J. H.

I SAID I will look to my ways,
for fear I should go wrong;
I will take heed all times, that I
offend not with my tongue.

2 As with a bit I will keep fast
my mouth with force and might,
Not once to whisper all the while
the wicked are in sight.

3 I held my tongue and spake no word,
but kept me close and still;

Yea,

P S A L M XL, XLI, XLII.

Yea, from good talk I did refrain,
but fore against my will.
4 My heart grew hot within my breast
with musing thought and doubt,
Which did increase and stir the fire,
at last these words burst out :
5 Lord, number out my life and days,
which yet I have not past ;
So that I may be certify'd,
how long my life shall last.
6 For thou hast pointed out my life,
in length much like a span :
My age is nothing unto thee,
so vain is ev'ry man !
7 Man walketh like a shade, and doth
in vain himself annoy,
In getting goods, and cannot tell
who shall the same enjoy.
8 Therefore, O Lord, what wait I for ?
what help do I desire ?
Truly my hope is ev'n in thee,
I nothing else require.

The Second Part.

9 From all the sins that I have done,
Lord quit me out of hand ;
And make me not a scorn to fools,
that nothing understand.
10 I was so dumb, that to complain
no trouble could me move ;
Because I knew it was thy work,
my patience for to prove.
11 Lord, take from me thy scourge, and
I cannot them withstand ; (plague,
I faint and pine away for fear
of thy most heavy hand.
12 When thou for sin dost man rebuke,
he waxeth pale and wan,
As doth a cloth that moths have fret ;
so vain a thing is man !
13 Lord, hear my suit, and give good
regard my tears that fall ; (heed,
I sojourn like a stranger here,
as did my fathers all.
14 O spare a little, give me space,
my strength for to restore,
Before I go away from hence,
and shall be seen no more.

P S A L. 40. J. H.

I Waited long and sought the Lord,
and patiently did bear ;
At length he did to me accord,
my voice and cry to hear.
2 He brought me from the dreadful pit,
out of the mire and clay :
Upon a rock he set my feet,
and he did guide my way.
3 To me he taught a psalm of praise,
which I must shew abroad ;
And sing new songs of thanks always
unto the Lord our God.
4 When all the folk these things shall see
as people much afraid ;
Then they unto the Lord will flee,
and trust upon his aid.
5 Blessed is he, whose hope and heart
doth in the Lord remain ;

That with the proud doth take no part,
nor such as lies maintain.
6 For, Lord my God, thy wondrous deeds
in greatness far do pass ;
Thy favour towards us exceeds
all things that ever was.
7 When I intend and do devise
thy works abroad to show,
To such a reck'ning they do rise,
thereof no end I know.
8 Burnt-off'rings thou delight'st not in,
I know thy whole desire ;
With sacrifice to purge his sin,
thou dost no man require.
9 Meat-offerings and sacrifice
thou would'st not have at all ;
But thou, O Lord, hast open made
my ears to hear withal.
10 But then, said I, behold and look,
I come with heart most free ;
For in the volume of the book,
thus it is said of me :
11 That I, O God, should do thy mind
which thing doth please me well ;
For in thy heart thy law I find
fast placed there to dwell.
12 Thy righteousness and justice I
in great assemblies tell ;
Behold my tongue no time doth cease,
O Lord, thou knowest well.

The Second Part.

13 I have not hid within my breast
thy goodness as by stealth :
But I declare and have exprest
thy truth and saving health.
14 I kept not close thy loving mind,
that no man it should know,
The trust that in thy truth I find,
to all the church I show.
15 Thy tender mercy, Lord, from me
withdraw thou not away :
But let thy love and verity
preserve me night and day.
16 For I with many troubles am
encompassed about ;
My sins so greatly do increase,
I cannot 'spy them out.
17 For why ? in number they exceed
the hairs upon my head ;
My heart doth faint for very fear,
that I am almost dead.
18 With speed send help and set me free,
O Lord, I thee require ;
Make haste with aid to succour me,
O Lord, at my desire.
19 Confound them with rebuke and
that seek my soul to spill ; (shame,
Drive back my foes and them defame,
that wish me any ill.
20 For their ill fates do them descry,
that would deface my name ;
Always at me they rail and cry,
Fie on him, fie for shame.
21 Let them in thee have joy and wealth,
that seek to thee always ;
That those that love thy saving health
may say, To God be praise.

22 But as for me, I am but poor,
opprest, and brought full low.
Yet thou, O Lord, wilt me restore
to health full well I know.
23 For why ? thou art my hope and trust,
my refuge, help, and stay ;
Wherefore my God, as thou art just,
with me no time delay.

P S A L. XLI. T. S.

T H E man is blest that doth provide
for such as needy be ;
For in the season perilous
the Lord will set him free.
2 And he will keep him safe, and make
him happy in the land ;
And not deliver him into
his enemies strong hand.
3 And from his bed of languishing
the Lord will him restore ;
For thou, O Lord, wilt turn to health
his sickness and his sore ;
4 Then in my sickness thus said I,
Have mercy, Lord, on me ;
And heal my soul, which grieved is
that I offended thee.
5 My foes did wish me ill in heart,
and thus of me did say,
When shall he die, that so his name
may perish quite away ?
6 And when they come to visit me,
they ask if I do well ;
But in their hearts they mischief hatch,
and then abroad it tell.
7 All they that hate me do conspire
against me craftily ;
And still devise how to procure
my hurt and misery.
8 Some grievous sin hath brought him to
this sickness, say they plain ;
He is so low, that without doubt
he cannot rise again.
9 The man also that I did trust,
with me did use deceit ;
Who at my table did eat bread,
The same for me laid wait.
10 Have mercy, Lord, on me therefore,
and let me be preserv'd ;
That I may render unto them
the things they have deserv'd.
11 By this I know assuredly,
I am belov'd of thee ;
Because my foes no power have
to triumph over me.
12 But in my right thou hast me kept,
and it maintained well ;
And in thy presence place assign'd
where I shall ever dwell.
13 The Lord, the God of Israel,
be praised evermore ;
Ev'n so be it, Lord, will I say ;
praise ye the Lord therefore.

P S A L. 42. J. H.

L I K E as the heart doth pant and try,
the well-springs to obtain ;
So doth my soul desire away
with thee, Lord, to remain.

P S A L M XLIII, XLIV, XLV.

- 2 My soul doth thirst, and would draw
the living God of might: (near
O when shall I come and appear,
in presence of his sight?
- 3 The tears all times are my repast,
which from my eyes do slide;
Whilst wicked men cry out so fast,
Where now is God thy guide?
- 4 Alas, what grief is it to think
the freedom once I had?
Therefore my soul, as at pit's brink,
most heavy is and sad.
- 5 For I did march in good array,
with joyful company;
Unto the temple was our way,
to praise the Lord most high.
- 6 My soul, why art thou sad always,
and frett'st thus in my breast?
Trust still in God, for him to praise
I hold it ever best.
- 7 By him I succour have at need
against all pain and grief;
He is my God, who with all speed
doth haste to send relief.
- 8 My soul is vexed in me, and
therefore, O Lord, I will
Remember thee from Jordan's land,
and Hermon's little hill.

The Second Part.

- 9 One grief another in doth call,
as clouds burst out their voice:
The floods of evil that do fall,
run over me with noise.
- 10 Yet I by day felt his goodness
and help at all assays;
Likewise at night I did not cease
the living God to praise.
- 11 I am persuaded thus to say
to him with reverence,
O Lord, thou art my guide and stay,
my rock and sure defence.
- 12 Why do I then in pensiveness,
hanging the head thus walk,
While that my enemies oppress
and vex me with their talk?
- 13 For why? they pierce my inward parts
with pains to be abhor'd;
When they cry out with stubborn hearts,
where now is God thy Lord?
- 14 So soon, my soul, why dost thou faint
with pain and grief oppress?
Why do sad thoughts, without restraint,
thus rage within my breast?
- 15 Trust in the Lord thy God always,
and thou the time shalt see,
To give him thanks with laud and praise,
for health restor'd to thee.

P S A L. 43. T. S.

- J**UDGE and defend my cause; O
'gainst them that evil be; (Lord,
From wicked and deceitful men,
O Lord, deliver me.
- 2 For of my strength thou art the God;
Why am I put from thee?
Why walk I heavily, whilst that
my foe oppresseth me?

- 3 O Lord, send out thy light and truth,
and lead me with thy grace;
Which may conduct me to thy hill,
and to thy dwelling-place.
- 4 Then shall I to thy altar go,
with joy to worship there;
And on my harp give thanks to thee,
O God, my God most dear.
- 5 Why art thou then so sad, my soul,
and frett'st thus in my breast?
Still trust in God, for him to praise
I hold it always best.
- 6 By him I have deliverance
from all my pain and grief;
He is my God, who doth alway
at need send me relief.

P S A L. 44. T. S.

- O**UR ears have heard our fathers tell,
and rev'rently record
The wondrous works that thou hast done
in ancient time, O Lord:
- 2 How thou didst drive the heathen out
with a most pow'rful hand;
Planting our fathers in their place,
and gav'st to them their land.
- 3 They conquer'd not by their own
the land wherein they dwell; (sword,
But by thy hand, thy arm, and grace,
because thou lov'dst them well.
- 4 Thou art my King, O God, who sav'st
Jacob in sundry wise;
Led with thy pow'r we threw down such
as did against us rise;
- 5 I trusted not in bow nor sword,
they could not save me sound;
Thou kept'st us from our foes great rage,
and did'st them all confound.
- 6 And still we boast of thee our God,
and praise thy holy Name;
Yet now thou go'st not with our host,
but leavest us to shame.
- 7 Thou mad'st us flee before our foes,
so were we over-trod;
They did us rob, and spoil our goods
we were dispers'd abroad.
- 8 Thou hast us given to our foes,
as sheep for to be slain:
Among the heathen ev'ry where
scatter'd we do remain.
- 9 Thy people thou hast sold like slaves,
and as a thing of nought;
For profit none thou hadst thereby,
no gain at all was sought.
- 10 And to our neighbours thou hast made
of us a laughing-stock;
And those that round about us dwell,
at us do grin and mock.

The Second Part.

- 11 Thus serve we for no other cause,
but for a common talk; (heads,
They mock, they scorn, they shake their
wherever they do walk.
- 12 With shame and great confusion I
afflicted am full sore;
Yea, so I blush, that all my face
with red is cover'd o'er.
- 13 For why? we hear such slanderous
such false reports and lies; (words,

- That death it is to see their wrongs,
their threat'nings and their cries.
- 14 For all this, we forgot not thee,
nor yet thy cov'nant brake;
We turn'd not back our hearts from thee,
nor did thy paths forsake.
- 15 Yet thou hast trod us down to dust,
where dens of dragons be;
And cover'd us with shade of death,
and great adversity.
- 16 If we God's Name forgotten have,
and help of idols sought,
Shall he not search and find it out?
for he doth know our thought.
- 17 But 'tis for thy Name's sake, O Lord,
we always are slain thus;
As sheep into the shambles sent,
ev'n so they deal with us.
- 18 Up, Lord, why sleepest thou? awake?
for ever leave us not;
Why hidest thou thy countenance?
our thrall thou hast forgot.
- 19 Ev'n to the dust our soul is brought,
our troubles so increase.
Our belly cleaveth to the ground,
our grief no time doth cease.
- 20 Rise up therefore for our defence,
and help us, Lord, at need;
We thee beseech for thy goodness,
to rescue us with speed.

P S A L. 45. J. H.

- M**Y heart doth take in hand,
some godly song to sing;
The praise that I shall shew therein,
pertaineth to the King.
- 2 My tongue shall be as quick,
his honour to indite,
As is the pen of any scribe
that useth fast to write.
- 3 O fairest of all men,
thy lips with grace are pure:
For God hath blessed thee with gifts
for ever to endure.
- 4 About thee gird thy sword,
O Prince of might elect;
With honour, glory, and renown,
thou art most richly deck'd.
- 5 Go forth with godly speed,
with meekness, truth and right;
And thy right hand shall thee instruct
in works of dreadful might.
- 6 Thy arrows sharp and keen
their heart so sore shall sting,
That they shall crouch and kneel to thee,
yea, all thy foes, O King.
- 7 Thy royal seat, O Lord,
for ever shall remain;
Because the sceptre of thy realm
doth righteousness maintain.
- 8 Because thou lov'st the right,
and didst the ill detest,
Therefore hath God anointed thee
with joy above the rest.
- 9 With myrrh and savours sweet
thy cloaths are all bespread,
When thou dost from thy palace pass,
thereby to make thee glad.
- 10 Kings daughters do attend
in fine and rich array;

At thy right hand the queen doth stand
in gold and garments gay.

The Second Part.

11 O daughter take good heed,
incline and give good ear :
Thou must forget thy kindred all,
thy father's house most dear :
12 Then shall the King desire
thy beauty more and more ;
He is the Lord thy God, whom thou
must worship and adore.
13 The daughters then of Tyre,
with gitts full rich to see,
And all the wealthy of the land,
shall make their suit to thee.
14 The daughter of the King
is glorious to behold ;
Within her closet she doth sit,
all deck'd in beaten gold :
15 In robes with needle wrought,
and ev'ry pleasant thing,
With virgins fair on her to wait
she cometh to the King.
16 Thus are they brought with joy
and mirth on ev'ry side,
Into the palace of the King,
and there they do abide.
17 Instead of fathers thou
shalt children multiply,
Whom thou may'st princes make to rule
all lands successively.
18 Wherefore thy holy Name
all ages shall record,
The people shall give thanks to thee
for evermore, O Lord.

P S A L. 46. J. H.

THE Lord is our defence and aid,
the strength whereby we stand ;
When we with woe are much dismay'd
he is our help at hand.
2 Tho' earth do move, we will not fear,
though mountains high and steep
Be thrust and hurried here and there
within the sea so deep :
3 No, though the sea do rage so fore,
that all the banks it spills ;
And though it overflow the shore,
and beat down mighty hills.
4 For one fair flood doth send abroad
his pleasant streams apace,
To glad the city of our God,
and wash his holy place.
5 In midst of her the Lord doth dwell,
she never can decay,
All things against her that rebel
the Lord will surely slay.
6 The heathen folk and kingdoms fear,
the people make a noise,
'The earth doth melt and disappear,
when God puts forth his voice.
7 The Lord of hosts doth take our part,
to us he hath an eye ;
Our hope of health with all our heart
on Jacob's God doth lie.
8 Come here, and see with mind and
the working of our God, (thought

What wonders he himself hath wrought
in all the world abroad :

9 By him all wars are hush'd and gone,
though countries did conspire ;
Their bows and spears he brake each one,
their chariots burnt with fire.
10 Be still therefore, and know that I
am God, and therefore will
Among the heathen people be
highly exalted still.
11 The Lord of hosts doth us defend,
he is our strength and tow'r ;
On Jacob's God we do depend,
and on his mighty pow'r.

P S A L. 47. J. H.

YE people all, with one accord
clap hands, shout and rejoice,
Be glad and sing unto the Lord
with sweet and pleasant voice ;
2 For high the Lord and dreadful is,
his wonders manifold,
A mighty king he is likewise
in all the earth extoll'd.
3 The people shall he make to be
unto our bondage thrall,
And underneath our feet shall he
the nations make to fall :
4 For us the heritage he chose
which we possess alone,
The excellency of Jacob
his well-beloved one.
5 Our God ascended up on high
with joy and pleasant noise,
The Lord goes up above the sky
with trumpets royal voice.
6 Sing praises to our God, sing praise,
sing praises to the king,
For God is King of all the earth,
all skilful praises sing.
7 God o'er the heathen reigns and sits
upon his holy throne ;
The princes of the people have
them joined every one
8 To Abraham's people ; for our God
who is exalted high,
As with a buckler doth defend
the earth continually.

P S A L. 48. J. H.

Great is the Lord, and with great
to be advanced still (praise
Within the city of our God,
upon his holy hill.
2 Mount Sion is a pleasant place,
it glad'neth all the land ;
The city of the mighty King,
on her north-side doth stand ;
3 Within the palaces thereof
God is a refuge known ;
For lo, the kings are gather'd, and
together they are gone :
4 But when they did behold it so,
they wonder'd, and they were
Astonish'd much, and suddenly
were driven back with fear ;
5 Great terror there on them did fall,
for grief of heart they cry,
As doth a woman when she shall
go travail speedily.

6 As thou with eastern winds the ships
upon the sea dost break,
They were destroy'd ; and ev'n as we
have heard our fathers speak.

7 So in the city of the Lord
we saw as it was told :
Yea, in the city which our God
for ever will uphold.
8 O Lord, we wait, and do depend
on thy good help and grace ;
For which we do all times attend
within thy holy place.
9 O Lord, according to thy name,
for ever is thy praise ;
And thy right hand, O Lord, is full
of righteousness always.
10 For thy judgments let Sion mount
be filled full with joys ;
Also of Judah grant, O Lord,
the daughters to rejoice.
11 Go walk about all Sion hill,
yea, round about her go,
And tell the towers that thereon
are builded on a row :
12 And mark ye well her bulwarks all,
behold her towers there ;
That ye may tell thereof to them
that after shall be here.
13 For this most mighty God, our God,
for evermore is he ;
And unto death we are resolv'd
our guide he still shall be.

P S A L. 49. J. H.

ALL people hearken and give ear
to that which I shall tell,
Both high and low, both rich and poor,
that in the world do dwell.
2 For why ? my mouth shall make dis-
of many things most wise, (course
In understanding shall my heart
its study exercise.
3 I will incline mine ear to know
the parable so dark
And open all my doubtful speech,
in metre on my harp.
4 Wherefore should I affliction fear,
or any careful foil ;
Or else my foes, which at my heels
do press my life to spoil ?
5 For as for such as riches have,
wherein their trust is most,
And they who of their treasures great
proudly do brag and boast :
6 There is not one of them that can
his brother's life redzem,
Or give a ransom unto God
sufficient in esteem :
7 It is too great a price to pay,
none can thereto attain,
So that he might his life prolong,
or not in grave remain.
8 They see wise men as well as fools
are subject to death's bands ;
And being dead, strangers possess
their houses, goods and lands.
9 Their

9 Their care is to build houses fair,
and so determine sure
To make their names upon the earth
for ever to endure.
10 Yet shall no man always enjoy
high honour wealth and rest;
But must at length submit to death,
as well as the brute beast.

The Second Part.

11 And tho' they find their foolish thoughts
to be most lewd and vain,
Their children yet approve their talk,
and in like sin remain.
12 As sheep into the fold are brought
they shall be laid in grave;
Death shall them eat, and in that day
the just shall lordship have:
13 Their beauty and their royal port
shall fade and quite decay,
When from their house unto the pit
with woe they pass away.
14 But God will surely me preserve.
from death and endless pain,
Because he will of his good grace
my soul receive again.
15 If any man grow wondrous rich,
be not afraid therefore,
Although the glory of his house
increaseth more and more:
16 For when he dies, of all these things
nothing shall he receive.
His glory will not follow him,
his pomp will take its leave.
17 Yet in this life he counts himself
the happiest under sun;
And others likewise flatter him,
saying, All is well done.
18 But yet if he should live so long
as did his fathers old,
Yet must he needs at length give place,
and be brought to death's fold.
19 Man that in honour lives, and doth
not understand, may be
Compar'd unto the very beasts
that perish utterly.

PSAL. 50. W. W.

THE mighty God,
th' Eternal hath thus spoke,
And all the world
he will call and provoke;
Ev'n from the east,
and so forth to the west:
Out of Sion,
which place he liketh best,
God will appear,
in beauty most excellent,
Our God will come
before that long time be spent;
2 Devouring fire
shall go before his face,
A tempest great
shall round about him trace.
Then shall he call
the earth and heavens bright,
To judge his folk
with equity and right:
Saying, Go to,
and now my saints assemble;

My pact they keep,
their gifts do not dissemble.
3 The heav'ns they shall
declare his righteousness;
For God is Judge
of all things more and less.
Hear my people,
for I will now reveal;
Lift, Israel,
I'll from thee nought conceal;
Thy God, thy Lord,
am I, and will not blame thee
For not giving
all sorts of off'rings to me:
4 I have no need
to take of thee at all
Goats of thy fold,
or calves out of thy stall:
For all the beasts
are mine within the woods,
On thousand hills
cattle are mine own goods;
I know for mine
all birds that are on mountains
All beasts mine are
which haunt the fields and fountains.
5 Were I hungry
I would not thee it tell;
For all is mine
that in the world doth dwell.
Eat I the flesh
of great bulls or bullocks?
Or drink the blood
of goats or of the flocks?
Offer to God
praise and hearty thanksgiving,
And pay thy vows
unto God everliving.
6 Call upon me
when troubled thou shalt be;
Then will I help,
and thou shalt honour me.
To the wicked
thus saith th' eternal God
Why dost thou preach
my words and laws abroad,
Seeing thou hast
them with thy mouth abused,
And hat'st to be
by discipline reduced?
7 My words, I say,
thou dost reject and hate:
If that thou seest
a thief, as with thy mate
Thou runn'st with him,
and so your prey seek out;
And art all one
with the adul'rous rout;
Thou giv'st thyself
to backbite and to slander,
And how thy tongue
deceiveth, is a wonder.
8 Thou sitt'st musing
thy brother how to blame,
And how to put
thy mother's son to shame.
These things thou didst,
and while I held my tongue
Thou didst me judge,
because I staid so long,

Like to thyself;
yet tho' I kept long silence,
Once shalt thou feel
Of thy wrongs just recompence.
9 Consider this,
ye that forget the Lord,
And fear not when
he threat'neth with his word,
Left without help
I spoil you as a prey:
But he that thanks
offers, praiseth alway,
Saith the Lord God,
and he that walketh this trace
I will him teach
God's saving health t' embrace.

Another of the same, by J. H.

THE God of gods the Lord,
hath call'd the earth by name,
From whence the sun doth rise unto
the setting of the same.
2 From Sion his fair place,
his glory bright and clear,
The perfect beauty of his grace,
from thence it did appear.
3 Our God shall come in haste
to speak aloud, no doubt;
Before him shall the fire waste,
and tempest round about.
4 The heav'ns which are so high,
the earth below likewise,
He will call forth, that he may try
the people that are his:
5 Bring forth my Saints, saith he,
my faithful flock most dear,
Who are in band and league with me
my law to love and fear.
6 And when these things are try'd
then shall the heav'ns record,
That God is just, and all must bide
the judgment of the Lord.
7 My people, now give heed,
Israel to thee I cry;
I am thy God, thy help at need,
thou canst it not deny.
8 I do not say to thee
thy sacrifice is slack;
Thou offer'st daily unto me
much more than I do lack:
9 Think'st thou that I do need
thy cattle young or old?
Or else so much desire to feed
on goats out of thy fold?
10 Nay all the beasts are mine
in woods that eat their fills,
And thousands more of neat and kine
that run wild on the hills:
The Second Part.
11 The birds that build on high,
on hills and out of sight,
And beasts that in the fields do lie,
are subject to my might.
12 Then, tho' I hunger'd sore,
what need I ought of thine?
Since that earth with her great store,
and all therein is mine:
13 To bulls flesh have I mind
to eat it dost thou think?

Or such a sweetness do I find
the blood of goats to drink ?
14 Give to the Lord his praise,
with thanks to him apply,
And see thou pay thy vows always
unto the God most high :
15 Then seek and call to me
when ought would work thee blame,
And I will sure deliver thee,
that thou may'st praise my Name.
16 But to the wicked train,
who talk of God each day
And yet their works are foul and vain,
to them the Lord will say ;
17 With what face darest thou
my word once speak or name ?
Why do thy words my laws allow,
thy deeds deny the same ?
18 Whereas for to amend
thy life thou art so slack ?
My word, the which thou dost pretend,
is cast behind thy back ;

The Third Part.

19 When thou a thief dost see
by theft to live in wealth,
With him thou run'st, and dost agree
likewise to thrive by stealth :
20 When thou dost them behold
that wives and maids defile,
Thou lik'st it well, and waxest bold
to use that life most vile :
21 Thy lips thou dost apply
to slander and defame :
Thy tongue doth teach to cheat and lye,
and still doth use the same ;
22 Thou study'st to revile
thy friends to thee most near,
With slander basely dost defile
thy mother's son most dear.
23 Hereat while I do wink,
as though I did not see,
Thou go'st on still, and so dost think
that I am like to thee.
24 But sure I will not let
to strike when I begin ;
Thy faults in order I will set,
and open all thy sin.
25 Mark this, I you require,
who have not God in mind,
Left when I plague you in mine ire,
your help be far to find.
26 He that doth give to me
the sacrifice of praise,
Doth please me well, and he shall see,
to walk in godly ways.

P S A L. 51. W. W.

O LORD, consider my distress,
and now with speed some pity take ;
My sins forgive, my faults redress,
good Lord, for thy great mercy's sake.
2 Wash me, O Lord, & make me clean
from this unjust and sinful act ;
And purify me once again
from this foul crime and bloody fact.
3 Remorse and sorrow do constrain
me to acknowledge my excess ;
Because my sin doth still remain
before my face without release.

4 Against thee only have I sinn'd,
and done this evil in thy fight ;
And if I should no mercy find,
yet were thy judgments just and right.
5 It is too manifest, alas !
that first I was conceiv'd in sin ;
Yea, of my mother so born was,
and yet, vile wretch, remain therein.
6 Also behold, Lord, thou dost love
the inward truth of a pure heart ;
Therefore thy wisdom from above
thou hast reveal'd me to convert.
7 If thou with hyssop purge this blot,
I shall be cleaner than the glass ;
And if thou wash away my spot,
the snow in whiteness I shall pass.
8 Therefore, O Lord, such joy me send,
that I may praise thee with my voice,
And that my strength may now amend,
and broken bones also rejoice.
9 Turn back thy face and frowning ire,
for I have felt enough thine hand ;
And purge my sins, I thee desire,
which do in number pass the sand.
10 Make new my heart within my breast,
and frame it to thy holy will ;
And let thy Spirit in me rest,
which may my soul with comfort fill.

The Second Part.

11 Cast me not, Lord, out from thy
but speedily my torments end ; (sight,
Take not from me thy Holy Sp'rit,
which may from dangers me defend.
12 Restore me to those joys again,
which I was wont in thee to find ;
Let me thy free Spirit retain,
which unto thee may draw my mind.
13 Thus when I shall thy mercies know,
I shall instruct others therein ;
And men that are likewise brought low
by my example shall flee sin.
14 O God, that of my health art Lord,
forgive me this my bloody vice ;
My heart and tongue shall then accord
to sing thy mercy and justice.
15 Touch thou my lips, my tongue untie ;
O Lord, I do thee humbly pray ;
And then my mouth shall testify
thy praise and wondrous works alway.
16 And as for outward sacrifice,
I would have offer'd many one ;
But thou esteem'st them of no price,
and therein pleasure takest none.
17 The heavy heart, the mind oppress'd,
O Lord, thou never dost reject ;
This sacrifice indeed is best,
and that thou chiefly dost expect.
18 Lord, unto Sion turn thy face,
pour out thy mercies on thy hill,
And on Jerusalem thy grace,
build up the walls and love it still.
19 Thou shalt accept then our off'rings
of peace and righteousness alway ;
Yea, calves and many other things
upon thy altar we will lay.

Another of the same, by J. H.

HAVE mercy on me, Lord, after
thy great abounding grace ;

After thy mercies multitude
do thou my sins efface ;
2 Yea, wash me clean from my offence
and my iniquity :
For I do own my faults, and still
my sin is in my eye.
3 Against thee, thee alone I have
offended in this case,
And evil have I done before
the presence of thy face ;
4 That in the things that thou hast done
upright thou may'st appear,
And when thou judgest, all may see
that thou art very clear.
5 In wickedness I formed was,
when I began to be ;
My mother at the very first
in sin conceived me.
6 But lo ! truth in the inward parts
is pleasant unto thee ;
And secrets of thy wisdom thou
revealed hast to me.
7 With hyssop, Lord, besprinkle me,
I shall be cleansed so ;
Yea, wash thou me, and then shall I
be whiter than the snow ;
8 Of joy and gladness make thou me
to hear the pleasant voice ;
That so the bones, which thou, O Lord,
hast broken may rejoice.
9 From the beholding of my sins,
Lord, turn away thy face ;
And all my deeds of wickedness
do utterly efface.
10 O God, create in me a heart
unspotted in thy sight ;
Within my bowels, Lord, renew
a firm and stable sp'rit.
11 Cast me not from thy sight, nor take
thy Spirit quite away ;
The comfort of thy saving health
give me again, I pray.
12 With thy free Spirit me support,
then shall transgressors be
By my instruction and advice
converted unto thee.

The Second Part.

13 O God, that art God of my health,
from blood deliver me ;
That praises of thy righteousness
my tongue may sing to thee.
14 My lips, which yet fast closed be,
do thou, O Lord unloose ;
The praises of thy Majesty
my mouth shall then disclose.
15 I would have offer'd sacrifice,
if that had pleased thee ;
But pleased with burnt-offerings
I know thou wilt not be.
16 A spirit griev'd is sacrifice
delightful in thine eyes ;
A broken and a contrite heart,
Lord, thou wilt not despise.
17 In thy good-will, deal gently, Lord,
with Sion, and withal,
Grant that of thy Jerusalem,
uprear'd may be the wall.

18 Burnt-offerings, gifts, and sacrifice
of justice in that day
Thou shalt accept, and calves they shall
upon thy altar lay.

P S A L. 52. J. H.

WHY dost thou, tyrant, boast abroad
thy wicked works to praise?
Dost thou not know there is a God,
whose mercies last always?
2 Why doth thy mind yet still devise
such wicked wiles to harp?
Thy tongue untrue in forging lies
is like a razor sharp.

3 On mischief why sett'st thou thy mind,
and wilt not walk upright;
Thou lovest more false tales to find,
than bring the truth to light.

4 Thou dost delight in fraud and guile,
in mischief, blood and wrong;
Thy lips have learnt the flatt'ring style,
O false, deceitful tongue!

5 Therefore the Lord shall thee con-
and pluck thee from thy place, (found
Thy seed root out from off the ground,
and utterly deface.

6 The just, when they behold thy fall,
with fear will praise the Lord,
And in reproach of thee withal
cry out with one accord;

7 Behold the man that did refuse
the Lord for his defence,
But in his riches great did place
his trust and confidence.

8 But I, as olive fresh and green
shall spring, and spread abroad;
Because my trust at all times hath been
upon the living God.

9 For this therefore will I give praise
to thee with heart and voice;
I will advance thy Name always,
wherein thy saints rejoice.

P S A L. LIII. T. S.

THE foolish man within his heart
blasphemously hath said,
There is not any God at all,
why should we be afraid?

2 They are corrupt, and they also
a heinous work have wrought;
Among them all there is not one
of good that worketh ought.

3 The Lord look'd down from heav'n
the sons of men below, (upon
To see if any were that sought
the living God to know:

4 Out of the way they all are gone,
they all corrupted are;
There is not any that doth good,
not one for God doth care.

5 Do not all wicked workers know,
that they do feed upon
My people as they feed on bread?
the Lord they call not on.

6 Ev'n there they were afraid and stood,
with trembling all dismay'd,
When as there was no cause at all
Why they should be afraid.

7 For God his bones that thee besieg'd
liath scatter'd all abroad;
He hath confounded them, for they
rejected are of God.

8 O Lord, give to thy people health,
and thou, O Lord, fulfil
Thy promise made to Israel
from out of Sion hill.

9 When God his people shall restore,
that once were captive led;
Then Jacob shall rejoice therein,
and Israel be glad.

P S A L. 54. J. H.

GOD, save me, for thy holy Name,
and for thy goodness sake:
Unto the strength, Lord, of the same
I do my cause betake.

2 Regard, O Lord, and give an ear
to me when I do pray;
Bow down thyself to me and hear
the words that I do say.

3 For strangers up against me rise,
and tyrants vex me still;
Who have not God before their eyes,
they seek my soul to spill.

4 But lo, my God doth give me aid,
the Lord is nigh at hand;
With them by whom my soul is stay'd
the Lord doth ever stand.

5 With plagues repay again all those
for me that lie in wait;
And in thy truth destroy my foes
with their own snare and bait.

6 An off'ring of free heart and will
then I to thee shall make,
And praise thy Name, for therein still
great comfort I do take.

7 Thou, Lord, at length hast set me free,
from them that craft conspire;
And now my eye with joy doth see
on them my heart's desire.

P S A L. 55. J. H.

O GOD, give ear, and speedily
hear me when I do pray;
And when to thee I call and cry,
hide not thyself away.

2 Take heed to me, grant my request,
and answer me again;
With grief I pray, full sore oppress'd,
sorrow doth me constrain:

3 Because my foes with threats and cries
oppress me through despite;
And so the wicked sort likewise
to vex me take delight.

4 For they in counsel do conspire
to charge me with some ill;
And in their hasty wrath and ire
they do pursue me still.

5 My heart doth faint for want of breath,
it panteth in my breast;
With terror and the dread of death
my soul is much oppress'd.

6 Such dreadful fear on me doth fall,
that I therewith do quake;
Such horror overwhelmeth me,
that I no shift can make.

7 Oh that I had wings like a dove!
then would I swiftly flee
Away from hence unto a place,
where I at rest should be.

8 Lo, then would I go far away,
to fly I would not cease;
And I would hide myself, and stay
in some great wilderness.

9 I would be gone with speed and haste,
and not abide behind,
Till I had safely over-past
these blasts of boist'rous wind.

10 Divide them, Lord, and from them
their false and double tongue; (pull
For I have spy'd their city full
of rapine, strife and wrong.

11 Both day and night they go about
within the city wall,
In midst of her is mischief wrought,
and sorrows great withal;

12 Her inwards parts are wicked plain,
her deeds they are most vile,
And in her streets there doth remain
nothing but fraud and guile.

The Second Part.

13 If that my foes did seek my shame,
I might it well abide;
Because from all their check and blame,
somewhere I could me hide.

14 But thou it was, my fellow dear,
who friendship didst pretend;
And didst my secret counsel hear
as a familiar friend;

15 With whom I had delight to talk
in secret and abroad;
And we together oft did walk
unto the house of God.

16 Let death in haste upon them fall,
and send them quick to hell;
For mischief doth abide in all
the places where they dwell.

17 But I unto my God will cry,
to him for aid I flee;
The Lord will help me speedily,
and he will succour me.

18 At morning, noon, and ev'ning tide,
unto the Lord I'll pray;
When I so constantly have cry'd,
he did not say me nay.

19 To peace he shall restore me yet,
tho' war be now at hand,
Altho' the number be full great
that do against me stand.

20 The Lord that first and last doth reign,
both now and evermore,
Will hear when I to him complain,
and punish them full sore.

21 For sure there is no hope that they
to turn will once accord;
For why? they will not God obey,
nor fear the living Lord.

22 Upon their friends they laid their
who were in cov'nant knit; (hands,
Of friendship to neglect the bands
they do not care one whit.

23 While they have war within their
as butter are their words; (hearts
And

And though they were as soft as oil,
they cut as sharp as swords.
24 Cast thou thy care upon the Lord,
and he shall nourish thee ;
For in no wise will he accord
the just in thrall to see.
25 But God shall cast them deep in pit,
who thirst for blood always ;
He will no guileful man permit
to live out half his days.
26 Tho' such be quite destroy'd and gone,
on him is all my stay ;
I will depend his grace upon
with all my heart alway.

P S A L. 56. J. H.

HAVE mercy, Lord, on me, I pray,
for man would me devour ;
He fighteth with me day by day,
and troubleth me each hour.
2 My foes do daily enterprize
to swallow me outright ;
To fight against me many rise,
O thou Most High of might.
3 When they would make me fore afraid
with boasts and brags of pride,
I trust in thee alone for aid,
by thee I will abide.
4 God's promise I do mind and praise,
O Lord, I stick to thee ;
I do not care at all essays
what flesh can do to me.
5 What things I either did or spake,
they wrest them at their will ;
And all the counsel that they take,
is how to work me ill.
6 They all consent themselves to hide,
close watch for me to lay :
They spy my paths, and snares have
to take my life away. (try'd,
7 Shall they escape, on mischief set ?
thou, God, on them wilt frown ;
For in thy wrath thou dost not let,
to throw whole kingdoms down.
8 Thou seest how oft they made me flee,
and on my tears dost look ;
Reserve them in a glass by thee,
and write them in thy book.
9 When I do call upon thy Name,
my foes away do start :
I well perceive it by the same,
that God doth take me part.
10 I glory in the word of God,
to praise it I accord,
With joy I will declare abroad,
the promise of the Lord.
11 I trust in God the Lord, and say,
as I before began,
The Lord he is my help and stay,
I do not care for man.
12 I will perform with heart most free
my vows to God always,
And I, O Lord, all times to thee
will offer thanks and praise.
13 My soul from death thou dost defend,
and keep'st my feet upright,
That I before thee may ascend,
with such as live in light.

P S A L. 57. J. H.

TAKE pity for thy promise sake,
have mercy, Lord, on me ;
Because my soul doth her betake
unto the help of thee.
2 Within the shadow of thy wings
I set myself full fast,
'Till mischief, malice, and like things
be gone and over-past.
3 I call unto the God most high,
to whom I stick and stand,
I mean the God that will stand by
the cause I have in hand.
4 For he from heav'n hath sent his aid,
to save me from their spite,
That to devour me have essay'd,
ev'n mercy truth and might.
5 I lead my life with lions fell,
all set on wrath and ire ;
And with such wicked men I dwell,
who fret like flames of fire :
6 Their teeth are spears and arrows long,
as sharp as I have seen. (tongue,
They wound and cut with their quick
like swords and weapons keen.
7 Set up, and shew thyself, O God,
above the heav'ns most bright,
Exalt thy praise on earth abroad,
thy majesty and might.
8 They laid their net, and did prepare
a privy cave and pit,
Wherein they thought my soul to snare,
but are fall'n into it.
9 My heart is set to praise the Lord,
in him to joy always ;
My heart doth ever well accord
to sing his laud and praise.
10 Awake, my joy, awake, I say,
my lute, my harp and string ;
And I myself before the day
will rise, rejoice, and sing.
11 Among the people I will tell
the goodness of my God,
And shew his praise that doth excel
in heathen lands abroad.
12 His mercy doth extend as far
as heavens all are high,
His truth as high as any star
that shineth in the sky.
13 Set forth and shew thyself, O God,
above the heav'ns most bright,
Exalt thyself on earth abroad,
thy majesty and might.

P S A L. LVIII. J. H.

YE rulers, that are put in trust
to judge of wrong and right,
Be all your judgments true and just,
regarding no man's might ?
2 Nay in your hearts ye daily muse
in mischief to consent ;
And where ye should true justice use,
your hands to bribes are bent.
3 The wicked sort from their birth-day
have erred on this wise,
And from their mother's womb alway
have used craft and lies.

4 In them the poison and the breath
of serpents doth appear ;
Yea, like the adder that is deaf,
and fast doth stop her ear ;
5 Because she will not hear the voice
of one that charmeth well ;
No, tho' he were the chief of choice,
and therein did excel.
6 The teeth, O Lord, which fast are set
in their mouth round about,
The lions teeth that are so great
do thou, O Lord, break out.
7 Let them consume away and waste,
as water runs forth right ;
The shafts that they do shoot in haste,
let them be broke in flight :
8 As snails do waste within the shell,
and unto slime do run.
As one before his time that fell,
and never saw the sun.
9 Before the thorns that now are young
to bushes big shall grow,
Thy storms of anger waxing strong
shall take them e'er they know.
10 The just shall joy, it doth them good
that God doth vengeance take ;
And they shall wash their feet in blood
of them that him forsake.
11 Then shall the world shew forth and
that good men have reward, (tell
And that a God on earth doth dwell,
who justice doth regard.

P S A L. 59. J. H.

SEND aid, and save me from my foes,
O Lord, I pray to thee ;
Defend and keep me from all those,
that rise and strive with me.
2 O Lord, preserve me from those men,
whose doings are not good ;
And set me sure and safe from them,
that thirst still after blood.
3 For lo, they wait my soul to take,
they rage against me still.
Yea, for no fault that I did make,
I never did them ill.
4 They run and do themselves prepare,
when I no whit offend ;
Arise, and save me from their snare,
and see what they intend.
5 Arise, O God of Israel,
smite every heathen land ;
And pity none that do rebel,
and in their mischief stand.
6 At night they run and seek about,
like dogs they howl also,
And all the city quite throughout
from place to place they go.
7 They speak of me with mouth alway,
but in their lips are swords ;
They have contriv'd my death, and say,
There's none doth hear our words.
8 But, Lord, thou hast their ways espy'd,
and thou shalt them disgrace ;
The heathen folk thou dost deride,
and mock them to their face.
9 The strength that doth our foes with-
O Lord, doth come from thee, (stand,
Thou.

Thou art, O God, my help at hand,
a fort and fence to me.
10 The Lord to me doth shew his grace
in great abundance still,
That I may see my foes in case
such as my heart doth will.

The Second Part.

11 Destroy them not at once, O Lord,
lest it from mind do fall;
But with thy strength drive them abroad,
and so consume them all.
12 For their ill words and lying tongue
confound them in their pride;
Their wicked oaths with lies and wrong
let all the world deride.
13 Consume them in thy wrath, O Lord,
that nought of them remain;
That men may know thro'out the world,
that Jacob's God doth reign.
14 At ev'ning they return apace,
As dogs they grin and cry;
Throughout the streets in ev'ry place
they run about and spy.
15 They seek about for meat alway,
but let them not be fed,
Nor find a house wherein they may
be bold to put their head.
16 But I will shew thy strength abroad,
thy goodness I will praise;
For thou art my defence and God
in time of need always.
17 Thou art my strength, thou hast me
O Lord, I sing to thee; (stay'd,
Thou art my fort, my fence, and aid,
a loving God to me.

P S A L. 60. J. H.

O LORD, thou didst us clean forsake,
and scatter us abroad;
Such great displeasure thou didst take;
return to us, O God.
2 Thy might did move the land so fore,
that it in sunder brake;
The health thereof, O Lord, restore,
for it doth bow and quake.
3 With heavy things thou plaguest thus
the people that are thine;
And thou hast given unto us
a drink of deadly wine.
4 But yet to such as fear thy Name
a banner thou didst shew;
That they may triumph in the same,
because thy word is true.
5 So that thy might may keep and save
the folk that serveth thee;
That they thy help at hand may have,
O Lord, grant this to me.
6 The Lord did speak from his own place,
this was his joyful sound,
I will divide Sichem by pace,
and mete out Succoth's ground:
7 Gilead is given to my hand,
Manasseh's mine beside,
Ephraim's the strength of all my land,
my law doth Judah guide.
8 In Moab I will wash my feet,
o'er Edom cast my shoe;

And thou, Philistia, ought'st to seek
to me for favour too.

9 But who will bring me at this tide
unto the city strong?
Or who to Edom will me guide,
so that I go not wrong?
10 Lord, wilt not thou, who didst forsake
thy folk, their land and coasts?
Our wars in hand thou would'st not take,
nor go forth with our hosts.
11 Give aid, O Lord, and us relieve,
from them that us disdain?
The help that hosts of men can give,
is all but weak and vain.
12 But thro' our God we shall have might
to take great things in hand;
He will tread down, and put to flight
all those that us withstand.

P S A L. 61. J. H.

REGARD, O Lord, for I complain,
and make my suit to thee;
Let not my words return in vain
but give an ear to me.
2 From out the coasts and utmost parts
of all the earth I cry,
In grief and anguish of my heart,
to thee, O God most high.
3 Upon the rock of thy great pow'r
my woeful mind repose;
Thou art my hope, my fort and tow'r,
my fence against my foes.
4 Within thy tent I long to dwell,
there ever to abide;
Under thy wings I know right well
I shall me safely hide.
5 The Lord doth my desire regard,
and doth fulfil the same;
With riches great will he reward
all those that fear his Name.
6 The King shall he in health maintain,
and so prolong his days,
That he from age to age may reign
with honour great always:
7 That he may have a dwelling-place
before the Lord alway;
O let thy mercy, truth and grace
defend him from decay.
8 And then, O Lord, I ever will
sing praise unto thy Name;
That all my vows I may fulfil,
and daily pay the same.

P S A L. 62. J. H.

MY soul to God shall give good heed,
and him alone attend;
Because my health and hope to speed
doth whole on him depend.
2 For he alone is my defence,
my rock, my health and aid;
He is my stay, and no pretence
shall make me much dismay'd.
3 O wicked folk! how long will ye
use craft? sure ye must fall;
For as a rotten hedge ye be,
and like a tottering wall.
4 Whom God doth love, ye seek always
to put him to the worse;

Ye love to lye, with mouth ye praise,
and yet your heart doth curse.

5 Yet still my soul doth whole depend
on God my chief desire;
From all ill feats me to defend,
I none but him require.
6 He is my rock, my fort and tow'r,
my health is of his grace;
He doth support me that no pow'r
can move me out of place.
7 My glory and salvation doth
on him alone depend:
He is my strength, my stay, my wealth,
and still doth me defend.
8 O put your trust in him alway,
ye folk, with one accord;
Pour out your hearts to him and say,
Our trust is in the Lord.
9 The sons of men deceitful are,
on balance but a sleight,
With things most vain do them compare,
for they can hold no weight.
10 Trust not in wrong and robbery,
let vain delights be gone;
Though riches flow in suddenly,
set not your hearts thereon.
11 The Lord long since, one thing did
which here to mind I call; (tell
He spake it oft, I heard it well,
that he alone doth all;
12 And that thou, Lord, art good and
thy mercy doth exceed; (kind,
So that all sorts with thee shall find
according to their deed.

P S A L. 63. T. S.

O GOD, my God, I early seek
to come to thee in haste;
For why? my soul and body both
do thirst of thee to taste.
2 And in this barren wilderness,
where waters there are none,
My flesh is parch'd for thought of thee,
for thee I wish alone:
3 That I might see yet once again,
thy glory, strength, and might,
As I was wont it to behold
within thy temple bright.
4 For why? thy mercies far surmount
this life and wretched days;
My lips therefore shall give to thee
due honour, laud and praise.
5 And whilst I live I will not fail
to worship thee alway;
And in thy Name I will lift up
my hands when I do pray.
6 My soul is as with marrow fill'd,
which is both fat and sweet;
My mouth therefore shall sing such songs
as are for thee most meet.
7 When in my bed I think of thee,
and in the wakeful night,
I under covert of thy wings
rejoice with great delight:
8 My soul doth closely seek to thee,
thy right hand is my pow'r,
And those that seek my soul to slay
death shall them soon devour;
9 Thy

9 Thy sword shall them devour each one,
their carcasses shall feed
The hungry foxes which do run
their prey to seek at need.
10 The king and all men shall rejoice,
that do profess God's word;
For liars mouths shall then be stopp'd,
and all their ways abhorr'd.

P S A L. 64. J. H.

O LORD, unto my voice give ear,
when I complain and pray;
And rid my life and soul from fear
of foes that threat to slay;
2 Defend me from that sort of men,
who in deceit do lurk;
And from the frowning face of them,
who all ill feats do work:
3 Who whet their tongues as we have seen
men whet and sharp their swords,
And shoot abroad their arrows keen,
I mean, most bitter words:
4 They privily do shoot their shaft
the upright man to hit;
The innocent to strike by craft
they care or fear no whit.
5 A wicked work they have decreed,
in council thus they cry,
To use deceit let us not dread,
for none can it espy.
6 Which way to hurt they talk and muse
all times within their heart;
They all consult what feats to use,
each doth invent his part.
7 But yet all this shall not prevail,
when they think least thereon
God with his dart shall sure assail,
and wound them ev'ry one.
8 Their crafts and their ill tongues withal
shall work themselves such blame,
That they who then behold their fall
shall wonder at the same.
9 And all that see shall know right well,
that God the thing hath wrought;
And praise his wondrous works and tell,
what he to pass hath brought.
10 Yet shall the just in God rejoice,
still trusting in his might;
So shall they joy with mind and voice,
whose hearts are pure and right.

P S A L. 65. J. H.

THY praise alone, O Lord, doth
in Sion, thine own hill; (reign
Their vows to thee they do maintain,
and promises fulfil.
2 For that thou dost their pray'rs still
and dost thereto agree, (hear,
The people all both far and near
with trust shall come to thee.
3 Our wicked life so far exceeds,
that we shall fall therein;
But, Lord, forgive our great misdeeds,
and purge us from our sin.
4 The man is blest, whom thou dost
within thy courts to dwell, (choose
Thy house and temple he shall use
with pleasures that excel.
5 Of thy great justice hear, O God,
our health of thee doth rise,

The hope of all the earth abroad,
and the sea-coasts likewise.
6 With strength thou art beset about,
and compass'd with thy pow'r;
Thou mak'st the mountains strong and
to stand in ev'ry show'r. (stout,
7 The swelling seas thou dost assuage,
making them very still:
Thou dost restrain thy people's rage,
and rule them at thy will.
8 The folk that dwell throughout the earth
shall dread thy signs to see:
Morning and ev'ning with great mirth
send praises up to thee.
9 When that the earth is chapt and dry,
and thirsteth more and more,
Then with thy drops thou dost supply,
and much increase her store.
10 The flood of God doth overflow,
and so doth cause to spring
The seed and corn which men do sow,
for he doth guide the thing:
11 With rain thou dost her furrows fill,
whereby her clods do fall;
Thy drops on her thou dost distill,
and bless her fruits withal. [grace
12 Thou deck'st the earth of thy good
with fair and pleasant crop;
Thy clouds distill their dew apace,
great plenty they do drop:
13 Whereby the desert shall begin
full great increase to bring;
The little hills shall joy therein,
much fruit on them shall spring.
14 In places plain the flocks shall feed,
and cover all the earth;
The vales with corn shall so exceed,
that they shall sing with mirth.

P S A L. 66. T. S.

YE men on earth, in God rejoice,
with praise set forth his Name;
Exalt his might with heart and voice,
give glory to the same.
2 How wonderful, O Lord, say ye,
in all thy works thou art!
Thy foes for fear shall seek to thee
full sore against their heart.
3 All men that dwell the earth thro'out
shall praise the Name of God;
The laud whereof the world about
is shew'd and set abroad.
4 All folk, come forth, behold and see,
what things the Lord hath wrought;
Mark well the wondrous works that he
for men to pass hath brought.
5 He laid the sea like heaps on high,
therein a way they had
On foot to pass, both fair and dry,
whereof their hearts were glad.
6 His might doth rule the world alway,
His eyes all things behold;
And such as will him disobey,
by him shall be controul'd.
7 Ye people, give unto our God
due laud and thanks always;
With joyful voice declare abroad
and sing unto his praise:

8 Who doth endue our soul with life,
and it preserve withal,
He stays our feet, so that no strife
can make us slip or fall.
9 The Lord doth prove our deeds with
whether they will abide, [fire,
As workmen do when they desire
to have their metals try'd.
10 Although thou dost us suffer long
in prison to be cast,
And there with chains and fetters strong
to lie in bondage fast:

The Second Part.

11 Although, I say, thou suffer men
on us to ride and reign,
Tho' we through fire and water run
with very grief and pain;
12 Yet sure thou dost of thy good grace
dispose it to the best,
Bringing us out into a place
to live in wealth and rest.
13 Unto thy house resort will I
to offer and to pray;
And there I will myself apply
my vows to thee to pay:
14 The vows that with my mouth I spake
in all my grief and smart,
The vows, I say, which I did make
in anguish of my heart.
15 Burnt-off'rings I will give to thee
of oxen fat, and rams,
Yea, this my sacrifice shall be
of bullocks, goats, and lambs.
16 Come forth and hearken here full
all ye that fear the Lord; [soon,
What he for my poor soul hath done
to you I will record.
17 Full oft I call to mind his grace,
this mouth to him doth cry;
And thou, my tongue, make speedy pace
to praise him joyfully.
18 But if I feel my heart within
in wicked works rejoice,
Or if I have delight in sin,
God will not hear my voice.
19 But surely God my voice hath heard,
and what I do require;
My prayer also he doth regard,
and granteth my desire.
20 All praise to him that hath not put
nor cast me out of mind,
Nor yet his mercy from me shut,
which I do ever find.

P S A L. 67. J. H.

HAVE mercy on us, Lord,
and grant to us thy grace;
To shew to us do thou accord
the brightness of thy face:
2 That all the earth may know
the way to godly wealth,
And all the nations here below
may see thy saving health.
3 Let all the world, O God,
give praise unto thy Name;
And let the people all abroad
extol and laud the same.
4 Throughout

P S A L M LXVIII, LXXIX.

4 Throughout the world so wide
let all rejoice with mirth;
For thou with truth and right dost guide
the nations of the earth.
5 Let all the world, O God,
give praise unto thy Name;
And let the people all abroad
extol and laud the fame.
6 Then shall the earth increase,
great store of fruit shall fall;
And then our God, the God of peace,
shall ever bless us all.
7 God shall us greatly bless,
and then both far and near,
The folk which all the earth possess
of him shall stand in fear.

P S A L. 68. T. S.

LET God arise, and then his foes
will turn themselves to flight;
His enemies for fear shall run,
and scatter out of fight.
2 And as wax melts before the fire,
and wind blows smok away,
So in the presence of the Lord
the wicked shall decay,
3 But righteous men before the Lord
shall heartily rejoice;
They shall be glad and merry all,
and cheerful in their voice.
4 Sing praise, sing praise unto the Lord,
who rideth on the sky:
Extol the great Jehovah's Name,
and him still magnify.
5 The same is he that is above
within his holy place,
That father is of fatherless,
and judge of widows' case.
6 Houses and issue both he gives
unto the comfortless,
He bringeth bondmen out of thrall,
and rebels to distress.
7 When thou didst march before thy folk
th' Egyptians from among, [ness,
And brought'st them thro' the wilder-
which was both wide and long; [drop,
8 The earth did shake, the heav'ns did
great thunder claps were heard,
Mount Sinai also moved was,
when Israel's God appear'd:
9 Thy heritage with drops of rain
abundantly was wash'd;
And if so be it barren was,
by thee it was refresh'd.
10 Thy chosen flock doth there remain,
thou hast prepar'd that place;
And for the poor thou dost provide
of thy especial grace.

The Second Part.

11 God will give women causes just
to magnify his name,
When as his people triumphs make,
and purchase mighty fame.
12 Puissant kings, for all their pow'r,
shall flee and take the foil,
And women which remain at home
shall help to part the spoil.

13 And tho' ye were as black as pots,
your hue shall pass the dove,
Whose wings and feathers seem to have
silver and gold above.
14 When in this land God shall triumph
o'er kings both high and low,
Then shall it be like Salmon hill,
as white as is the snow.
15 Tho' Basan be a fruitful hill,
and in height others pass,
Yet Zion, God's most holy hill,
doth far excel in grace.
16 Why leap ye thus, ye hills most high,
and thus in pride do swell?
The hill of Zion God doth love,
and there will ever dwell.
17 God's army twenty thousand is
of angels great and strong;
The Lord also in Sinai
is present them among.
18 Thou didst, O Lord, ascend on high
and captive led'st them all,
Who in times past thy chosen flock
in bondage did enthrall.
19 Thou hast received gifts for men,
ev'n for thine enemies,
Unto the end that God the Lord
might dwell with them likewise.
20 Now praised be the Lord, for that
he pours on us such grace;
From day to day he is the God
both of our health and peace.

The Third Part.

21 He is the God from whom alone
salvation we obtain,
He is the God by whom we 'scape
all dangers, death and pain:
22 And he shall wound the head of all
his enemies, also
The hairy scalp of such as on
in wickedness still go.
23 From Basan will I bring, said he,
my people and my sheep,
And all my own, as I have done,
from dangers of the deep:
24 And makethem dip their feet in blood,
of those that hate my Name;
The tongues of dogs they shall be red
with licking of the same.
25 Thy goings they have seen, O God,
unto their own disgrace,
How thou, my God and King, dost go
within thy holy place:
26 The fingers go before with joy,
the minstrels make no stay,
And in the midst the damsels do
with timbrels sweetly play.
27 Now in the congregations thou,
O Israel, praise the Lord,
And Jacob's whole posterity,
give thanks with one accord:
28 The chief was little Benjamin,
but Judah made their host,
With Zebulon and Nephtalim,
who dwelt about their coast.
29 Thy God hath sent forth strength for
O God, make firm and sure [thee,

The thing that thou hast wrought in us
for ever to endure:
30 Then in thy temple gifts will we
offer to thee, O Lord,
And in thy own Jerusalem
praise thee with one accord:

The Fourth Part.

31 Yea, and strange kings, by us subdu'd,
shall do like in those days;
For unto thee they shall present
their gifts of laud and praise.
32 He shall destroy the spearmen's ranks,
the calves and bulls of might,
And make them tribute pay, and daunt
all such as love to fight.
33 Then shall the lords of Egypt come,
and presents with them bring;
The Moors also stretch out their hands
to God, their Lord and King.
34 Therefore ye kingdoms of the earth,
give praise unto the Lord:
Sing psalms to God with one consent,
thereto let all accord.
35 For he doth ride and ever did
above the heav'ns most bright,
And by his fearful thunder claps
men may well know his might.
36 Therefore the strength of Israel
ascribe to God on high,
Whose might and power doth far extend
above the cloudy sky.
37 O God, thy holiness and pow'r
is dread for evermore;
The God of Israel gives us strength,
therefore his name adore.

P L A L. 69. J. H.

SAVE me, O God, and that with
because the waters do [speed,
So very nigh my soul proceed,
and enter thereinto:
2 I sink full deep in mire and clay,
where I can feel no ground,
And in deep waters, where I may
most suddenly be drown'd.
3 With crying I am weary, lo,
my throat is hoarse and dry,
My sight doth fail, looking also
for help to God on high.
4 My foes that guiltless do oppress
my soul, with hate are led;
In number sure they are no less
than hairs upon my head.
5 Though for no cause they vex me sore,
they prosper and are glad;
They do compel me to restore
the things I never had.
6 What I through my simplicity
have done, Lord, thou canst tell;
And all my faults in privacy
to thee are known full well.
7 O God of hosts, defend and stay
all those that trust in thee;
Let no man doubt or shrink away
for ought that chanceth me.
8 It is for thee and for thy sake,
that I do bear this blame;

P S A L M LXX, LXXI.

In spite to thee they would me make
to hide my face for shame.

9 My mother's sons, my brethren all
reject me with disgrace,
And as a stranger they me call,
they will not know my face.
10 Unto thy house such zeal I bear
that it doth vex me much,
Their checks and taunts at thee to hear
my very heart doth touch.

The Second Part.

11 Though I do fast my flesh to tame,
yea, if I weep and moan,
I am reproached for the same
by scornors every one.
12 If I for grief and pain of heart
in sackcloth use to walk,
Reproachfully they it pervert,
thereof they jest and talk.
13 Both high and low, and all the throng
that sit within the gate,
They have me ever in their tongue,
of me they talk and prate.
14 They that sit in the gate with spite
against me all agree,
The drunkards that in wine delight
do make their songs of me.

15 But unto thee, O Lord, I pray,
that when it pleaseth thee,
For thy great truth thou wilt alway
send down thy aid to me.
16 Pluck thou my feet out of the mire,
from drowning do me keep,
From such as owe me wrath and ire,
and from the waters deep;
17 Lest with the waves I should be
and depth my soul devour; [drown'd
And lest the pit should me confound,
and shut me in her pow'r.
18 O Lord of hosts, to me give ear,
as thou art good and kind,
And as thy mercy is most dear,
Lord, have me in thy mind.
19 And do not from thy servant hide,
nor turn thy face away;
I am oppress'd on ev'ry side,
in haste give ear, I pray.
20 O Lord, unto my soul draw nigh,
the same with aid repose;
Because of their great tyranny
acquit me from my foes.

The Third Part.

21 That I abide rebuke and shame
thou know'st, and thou can'st tell;
For those that seek and work the same
thou see'st them all full well.
22 When with reproach they break my
some help I fain would see, [heart,
But find no friends to ease my smart,
nor one to comfort me:
23 But in my meat they gave me gall,
(too cruel for to think,)
And gave me in my thirst withal
strong vinegar to drink.
24 Lord, turn their table to a snare
to take themselves therein;

And when they think full well to fare,
then trap them in their gin.

25 And let their eyes be dark and blind,
that they may nothing see;
Bow down their backs, and let them find
themselves in thrall to be.
26 Pour out thy wrath as hot as fire,
that it on them may fall;
Let thy displeasure in thine ire,
take hold upon them all.
27 As deserts dry their house disgrace,
their seed do thou expel,
That none thereof possess their place,
nor in their tents once dwell.
28 If thou dost strike the man to tame,
on him they lay full sore;
And if that thou dost wound the same,
they seek to hurt him more.
29 Then let them heap up mischief still,
since they are all pervert,
That of thy favour and good-will
they never have a part.
30 And cast them clean out of thy book
of life, of hope and trust,
That for their names they never look
in number of the just.

The Fourth Part

31 Tho' I, O Lord, with pain and grief
have been full sore oppress'd,
Thy help shall give me such relief
that all shall be redress'd:
32 That I may give thy Name the praise
that doth to thee belong,
I will extol the same alway
with a thanksgiving song;
33 Which is more pleasant unto thee,
(such mind thy grace hath borne,)
That either ox or calf can be,
that hath both hoof and horn.
34 When simple folk do this behold,
it shall rejoice them sure;
And ye that seek the Lord, your life
for ever shall endure.
35 For why? the Lord of hosts doth hear
the poor when they complain;
His pris'ners are to him full dear,
he doth them not disdain.
36 Wherefore the sky and earth below,
the sea with flood and stream,
His praises shall declare and show,
with all that live in them.
37 For sure our God will Sion save,
and Judah's cities build;
Much folk possession there shall have,
his streets shall all be fill'd:
38 His servants seed shall keep the same
all ages out of mind,
And there all they that love his Name
a dwelling place shall find.

P S A L. 70. J. H.

O GOD, to me take heed,
I help of thee require;
O Lord of hosts, with haste and speed
help me, I thee desire.
2 With shame confound them all,
that seek my soul to spill,

Let them be turned back and fall;
that think and wish me ill.

3 Let them rewarded be
with infamy and shame,
Who when harm happens unto me,
do triumph at the same.
4 But let them joyful be
in thee, with joy and wealth,
Who only trust and seek to thee,
and to thy saving health:
5 That they may say alway,
in mirth and one accord,
All glory, honour, laud and praise
be given to the Lord.
6 But I am weak and poor,
come, Lord, thy aid I lack;
Thou art my stay and help, therefore
make speed and be not slack.

P S A L. 71. J. H.

MY Lord, my God, in all distress
my hope is whole in thee;
Then let no shame my soul oppress,
nor once take hold on me.
2 As thou art just, defend me, Lord,
and rid me out of dread;
Give ear, and to my suit accord,
and send me help at need.
3 Be thou my rock to whom I may
for aid all times resort:
Thy promise is to help alway,
thou art my fence and fort.
4 Save me, my God, from wicked men,
and from their strength and pow'r;
From folk unjust, and also them
that cruelly devour.
5 Thou art my stay whereon I rest,
thou, Lord of hosts, art he;
Ev'n from my youth I thought it best
still to depend on thee.
6 Thou hast me kept ev'n from my birth,
and I through thee was born;
Wherefore I will thee praise with mirth
both e'ning and at morn.
7 As to a monster seldom seen
much folk about me throng;
But thou art now, and still hast been
my fence and aid most strong.
8 Wherefore my mouth for ever shall
be filled with thy praise:
Also my tongue shall never fail
to honour thee alway.
9 Refuse me not, O Lord, I pray,
when age my limbs doth take,
And when my strength doth waste away
do not my soul forsake.
10 Among themselves my foes enquire
to take me through deceit;
And they against me do conspire
that for my soul lay wait.

The Second Part.

11 Lay hands upon him now, they said,
for God from him is gone;
Dispatch him quick, for to his aid
most sure there cometh none.
12 Do not withdraw thyself away,
O Lord, when need shall be,

D But

P S A L M LXXII, LXXIII.

But that in time of grief I may
have speedy help from thee.

13 With shame confound and overthrow
all those that seek my life;
Suppress them with rebuke also
that fain would work me strife.

14 But I will patiently abide
thy help at all essays;
Still more and more each time and tide
I will set forth thy praise.

15 My mouth thy justice shall record
that daily help doth send;
For thy great benefits, O Lord,
no numbers have nor end.

16 Yet will I go and seek for one,
with thy good help, O God,
The saving health of thee alone
to shew and set abroad.

17 For of my youth thou took'st the care,
and dost instruct me still;
Therefore thy wonders to declare
I have great mind and will.

18 And as in youth from wanton rage
thou didst me keep and stay,
Forsake me not in my old age,
and when my head is gray:

The Third Part.

19 That I thy strength and might may
to them that now be here (show
And that our seed thy pow'r may know
hereafter many year.

20 O Lord, thy justice doth exceed,
thy doings all may see;
Thy works are wonderful indeed,
Oh, who is like to thee!

21 Thou mad'st me fell affliction fore,
and yet thou didst me save;
Yea, thou didst help and me restore,
and took'st me from the grave.

22 And thou my honour dost increase,
my dignity maintain;
Yea, thou dost make all grief to cease,
and comfort'st me again.

23 Therefore thy faithfulness to praise
I will with viol sing,
My harp shall sound thy laud always,
O Israel's holy King.

24 My mouth will joy with pleasant
when I shall sing to thee; (voice,
Also my soul shall much rejoice,
for thou hast set me free.

25 My tongue thy righteousness shall
I daily speak it will; (sound,
For grief and shame do them confound,
that seek to work me ill.

P S A L 72. J. H.

LORD, give thy judgments to the
therein instruct him well; (king,
And with his son in ev'ry thing,
Lord, let thy justice dwell:

2 That he may govern uprightly,
and rule thy folk with right;
And so defend with equity
the poor that have no might.

3 And let the mountains that are high
unto thy folk give peace;

Let little hills also apply
in justice to increase:

4 That he may help the weak and poor
with aid, and make them strong;
And so destroy for evermore
all those that do them wrong.

5 And then from age to age shall they
regard and fear thy might,
So long as sun doth shine by day
or moon give light by night.

6 Lord, make the king unto the just
like rain to field new mown,
And like to drops that lay the dust,
refreshing land new sown.

7 The just shall flourish in his days,
and all shall be at peace,
Until the moon shall cease always
to change, waste, or increase.

8 He shall be Lord, and have command
from shore to shore throughout,
And from the floods within the land
through all the earth about.

9 The people that in deserts dwell
shall kneel to him full thick;
And all his foes that do rebel
the earth and dust shall lick.

10 The lords of all the isles also
great gifts to him shall bring,
Arabia and Saba's kings
give many a costly thing.

The Second Part.

11 All kings shall seek with one accord
in his good grace to stand;
And all the people of the world
obey at his command.

12 For he the needy sort doth save
that unto him do call,
Also the simple folk that have
no help of man at all.

13 He taketh pity on the poor
that are with need oppress'd,
He doth preserve them evermore,
and bring their souls to rest.

14 He shall redeem their souls from dread,
from fraud, from wrong and might;
Also their blood that shall be shed
is precious in his sight.

15 But he shall live, and they shall bring
to him of Saba's gold;
He shall be honour'd as a king,
and daily be extoll'd.

16 The mighty mountains of his land
of corn shall bear such throng,
That it like cedar-trees shall stand
in Libanus full long.

17 Their cities also well shall speed,
the fruits thereof surpass;
In plenty it shall so exceed,
and spring as green as grass.

18 For ever they shall praise his Name,
while that the sun is light; (same,
And think them happy through the
all folk shall bless his might.

19 Praise ye the Lord of hosts, and sing
to Israel's God each one;
For he doth ev'ry wondrous thing,
yea, he himself alone:

20 And blessed be his holy Name
all times eternally;
Let all the earth still praise the same,
Amen, Amen, say I.

P S A L. 73. T. S.

TRULY the Lord is very good
and kind to Israel,
And to all such as safely keep
their conscience pure and well.

2 But as for me, I almost slept,
my feet began to slide,
Before that I was well aware
my steps did turn aside.

3 For when I saw such foolish men,
I grudg'd with great disdain,
That wicked men all things should have
without turmoil and pain:

4 They never suffer pains nor grief,
as if death should them smite,
Their bodies are full stout and strong,
and ever in good plight:

5 Always free from adversity
and ev'ry sad event;
With other men they take no part
of plague or punishment.

6 Therefore presumption doth embrace
their necks as doth a chain;
They are ev'n wrapt as in a robe
with rapine and disdain.

7 They are so fed, that ev'n with fat
their eyes oft-times out start;
And as for worldly goods they have
more then can wish their heart.

8 Their life is most licentious, and
they boast much with their tongue
How they the poor and simple have
oppressed with great wrong.

9 They set their mouth against the heav'ns
and do the Lord blaspheme;
They proudly boast of worldly things,
no one they do esteem.

10 God's people often do turn back
to see their prosp'rous state,
And almost drink the self-same cup,
and talk at the same rate;

The Second Part.

11 How can it be that God, say they,
should know or understand
These worldly things, since wicked men
be lords of sea and land?

12 For we may see how wicked men
in riches still increase,
Rewarded well with worldly goods,
and live in rest and peace.

13 Then why do I so carefully
from wickedness refrain?
And wash my hands in innocence,
and cleanse my heart in vain?

14 And suffer scourges ev'ry day,
as subject to all blame,
And ev'ry morning from my youth
sustain rebuke and shame?

15 For I had almost said as they,
misliking my estate;
But then I should thy children judge
as most unfortunate.

16 Then

16 Then I bethought me how I might
this matter understand;
But yet the labour was too great,
for me to take in hand:

17 Until the time I went into
thy holy place, and then
I understood right perfectly
the end of all these men:

18 Namely, how that thou settest them
upon a slipp'ry place,
And at thy pleasure and thy will
thou dost them soon deface.

19 Then all men muse at that strange
to see how suddenly (fight
They do consume, perish, and come
to endless misery:

20 Much like a dream when one awakes,
so shall their wealth decay;
Their famous names in all men's sight
shall fail and pass away.

The Third Part.

21 Yet thus my heart was grieved then,
my mind was much oppress'd;
So simple and so ignorant,
ev'n as it were a beast.

22 Nevertheless, by my right hand
thou hold'st me always fast;
And with thy counsel shalt me guide
to glory at the last.

23 What thing is there that I can wish
but thee in heav'n above?
And in the earth there nothing is
like thee that I can love.

24 My flesh and spirit both do fail,
but God will me restore;
For of my heart he is the strength
and portion evermore.

25 But lo, all such as thee forsake
thou shalt destroy each one,
And those that trust in any thing
saving in thee alone.

26 Therefore will I draw near to God,
and ever with him dwell;
In God alone I put my trust,
his wonders I will tell.

P S A L. 74. J. H.

WHY art thou, Lord, so long from
in all this danger deep? (us
Why doth thy anger kindle thus
at thy own pasture sheep?

2 Lord, call the people to thy thought,
which have been thine so long,
Thewhichthouhast redeem'dand brought
from bondage sore and strong.

3 Have mind therefore and think upon,
remember it full well,
Thy pleasant place, thy mount Sion,
where thou wast wont to dwell.

4 Lift up thy feet and come in haste,
and all thy foes deface,
Who now at pleasure rob and waste
within thy holy place

5 Amidst thy congregations all
thy foes do roar, O God;
They set as signs on ev'ry wall
banners display'd abroad.

6 As men with axes hew down trees
that on the hills do grow,
So shine the bills and swords of these
within thy temple now.

7 The cieling fine and carved boards,
with all the goodly stones,
With axes, hammers, bills, and swords,
they beat them down at once.

8 Thy places they consume with flame,
their rage doth so abound;
The house appointed to thy Name
they rase ev'n to the ground.

9 And thus they say within their heart,
dispatch them out of hand:
Then burn they up in ev'ry part
God's houses through the land.

10 Yet thou no sign of help dost send,
our prophets all are gone,
To tell when this our plague shall end
among us there is none.

11 How long, Lord, shall thy enemies
thus boldly thee defame?
Shall they for evermore blaspheme
thy great and holy Name?

12 Why dost thou thy right hand with-
from us so long away? (draw
Out of thy bosom pluck it forth
with speed thy foes to slay.

The Second Part.

13 O God, thou art our King and Lord,
and evermore hast been;
Yea, thy good grace thro'out the world
for our great help is seen.

14 The seas that are so deep and dead,
thy might did make them dry,
And thou didst break the serpent's head,
that he therein did die.

15 Yea, thou didst break the heads so
of whales that are most fell, (great
And gav'st them to the folk to eat
that in the deserts dwell. (rise

16 Thou mad'st a spring with streams to
from rocks both hard and high;
Thy mighty hand hath made likewise
deep waters to be dry.

17 Both day and night also are thine,
by thee they were begun;
And thou likewise prepared hast
the light of moon and sun.

18 Thou didst appoint the ends and
of all the earth about; (coasts
Both summer heats and winter frosts
thy hand hath found them out.

19 Think on, O Lord, no time forget
thy foes that thee defame,
And how the foolish folk are set
to rail upon thy Name,

20 Deliver not the soul, O Lord,
of thy own turtle-dove
Into their hands, but help afford
the poor, whom thou dost love.

21 Regard, O Lord, thy covenant,
behold our misery;
All the dark places of the earth
are full of cruelty.

22 Let not the simple man therefore
be turned back with shame;

But let the needy evermore
give praise unto thy Name.

23 Arise, O Lord, and plead thy cause
against thine enemies,
Who daily do reject thy laws,
and them with scorn despise:

24 The voice forget not of thy foes,
for the presumption high
Is more and more increas'd of those,
that hate thee spitefully.

P S A L. 75. J. H.

TO thee, O God, will we give thanks,
we will give thanks to thee,
Since thy Name is so near, declare
thy wondrous works will we.

2 I will uprightly judge, when get
convenient time I may:
The earth is weak and all therein,
but I her pillars stay.

3 I did to the mad people say,
Deal not so furiously;
And unto the ungodly ones,
Lift not your horns on high.

4 I said unto them, Set not up
your raised horns on high,
And see that with stiff neck ye do
not speak presumptuously:

5 For neither from the eastern parts,
nor from the west likewise,
Nor from forsaken wilderness,
promotion doth arise:

6 But God, who rules both heav'n and
the righteous Judge alone, (earth,
'Tis he that puts down one and sets
another on the throne.

7 For why? a cup of mighty wine
is in the hand of God,
And all the mixture of the same
himself will pour abroad.

8 As for the lees and filthy dregs
that do remain of it,
The wicked of the earth shall drink
and suck them ev'ry whit.

9 But I will talk of God alway,
and his great Name adore,
And will not cease to celebrate
his praise for evermore.

10 In sunder break the horns of all
ungodly men will I;
And then the horns of righteous men
shall be exalted high.

P S A L. 76. J. H.

TO all that now in Judah dwell
the Lord is clearly known,
His Name is great in Israel,
a people of his own:

2 At Salem he hath pitch'd his tent
to tarry there a space,
In Sion also he is bent
to fix his dwelling-place.

3 And there he brake both shaft and bow,
the sword, the spear, and shield:
His enemies did overthrow
in battle in the field.

4 Thou art most worthy honour, Lord,
more might in thee doth lie,
D 2 Than

Than in the strongest of the world,
that rob on mountains high.
5 But now the proud are spoil'd through
and they are fall'n asleep: (thee,
Through men of war no help can be,
themselves they could not keep.
6 At thy rebuke, O Jacob's God,
when thou didst them reprove:
As half asleep their chariots stood,
no horsemen once did move.
7 For thou art dreadful, Lord, indeed,
what man the courage hath
To 'bide thy sight, and doth not dread
when thou art in thy wrath? (heard
8 When thou dost make thy judgments
from heaven unto the ground,
Then all the earth, full fore afraid,
in silence shall be found.
9 And that when thou, O God, dost
in judgment for to speak, (stand
To save th' afflicted of the land,
that feeble are and weak.
10 The fury that in man doth reign,
shall turn unto thy praise:
Hereafter, Lord, do thou restrain
their wrath and threats always.
11 Make vows and pay them to our God,
ye folk that nigh him be:
Bring gifts all ye that dwell abroad,
for dreadful sure is he.
12 For he doth take both life and might
from princes great of birth:
And full of terror is his sight
to all the kings on earth.

PSAL. 77. J. H.

I With my voice to God did cry,
who lent a gracious ear;
My voice I lifted up on high,
and he my suit did hear.
2 In time of grief I sought to God,
by night no rest I took:
But stretch'd my hand to him abroad,
my soul comfort forsook.
3 When I to think on God intend,
my trouble then is more:
I spake, but cou'd not make an end,
my breath was stop't so fore.
4 Thou dost my eyes so hold from rest,
that I'm always awake:
With fear I am so fore oppress'd,
my sleep doth me forsake.
5 The days of old in mind I cast,
and oft do think upon
The times and ages that are past,
full many years ago.
6 By night my songs I call to mind,
once made thy praise to show:
And with my heart much talk I find,
my spirits search to know.
7 Will God, said I, at once for all
cast off his people thus,
So that henceforth no time he shall
be friendly unto us?
8 What, is his goodness quite decay'd,
and passed clean away?
Or is his promise now delay'd,
and doth his truth decay?

9 And will the Lord our God forget
his mercies manifold?
Or shall his wrath increase so hot,
his mercies to withhold?
10 At last, I said, This surely is
mine own infirmity?
But his right hand can help all this,
and change it speedily.

The Second Part.

11 I will regard and think upon
the working of the Lord:
And all his wonders past and gone
I gladly will record.
12 Yea, all his works I will declare,
and what he did devise:
To tell his facts I will not spare,
and all his counsel wise.
13 Thy works, O Lord, are all upright,
and holy all abroad: (might
What one hath strength to match the
of thee, the Lord our God?
14 Thou art a God that dost forth show
thy wonders ev'ry hour:
And so dost make the people know
thy virtue and thy power.
15 And thy own folk thou dost defend
with an out-stretched arm:
Those that from Jacob did descend,
and Joseph's seed from harm.
16 The waters, Lord, perceived thee,
the waters saw thee well:
And they for fear away did flee,
the depths on trembling fell.
17 The clouds that were both thick and
did rain full plenteously: (black,
The thunder in the air did crack,
thy shafts abroad did fly.
18 Thy thunder in the air was heard,
the lightnings from above,
With flashes great made men afraid,
the earth did quake and move.
19 Thy ways within the seas do lie,
thy paths in waters deep:
Yet none can there thy steps espy,
or know thy paths to keep.
20 Thou led'st thy folk upon the land
as sheep on ev'ry side:
By Moses' and by Aaron's hand
thou didst them safely guide.

PSAL. 78. J. H.

Attend my people to my law,
and to my words incline:
My mouth shall speak strange parables,
and sentences divine;
2 Which we ourselves have heard and
even of our fathers old; (learn'd
And which for our instruction
our fathers have us told.
3 Because we should not keep it close
from them that after came:
Who should God's mightypow'r declare,
and wondrous works proclaim.
4 To Jacob he commandment gave
how Israel should live:
Willing our fathers should the same
unto their children give.

5 That they and their posterity,
that were not sprung up then,
Should have the knowledge of the law,
and teach it their children.
6 That they might have the better hope
in God that is above:
And not forget to keep his laws,
and his commands in love.
7 Not being as their fathers, who
rebelled in God's sight:
And would not frame their wicked hearts
to know their God aright.
8 How went the sons of Ephraim
their neighbours for to spoil?
Shooting their darts in day of war,
and yet receiv'd the foil?
9 For why, they did not keep with God
the cov'nant that was made:
Nor yet would walk or lead their lives
according as he said.
10 But put into oblivion
his counsel and his will:
And all his works magnificent
which he declared still.

The Second Part.

11 What wonders to our forefathers
did he himself disclose,
In Egypt's land within the field
that call'd is Thaneos!
12 He did divide and part the sea,
through which he made a way
For them to pass, and on a heap
the waters made to stay.
13 He led them secret in a cloud
by day when it was bright:
And in the night when it was dark,
with fire he gave them light.
14 He clave the rocks in wilderness,
and gave the people drink,
As plentiful as when the deeps
do flow up to the brink.
15 He drew forth rivers out of rocks,
that were both dry and hard:
In such abundance that no floods
to them might be compar'd.
16 Yet for all this, against the Lord
their sin they did increase:
And did provoke the Most Highest
to wrath in wilderness.
17 And in their hearts they tempted God,
like people of mistrust:
Requiring such a kind of meat
as served to their lust.
18 Yea, they against him spake, and thus
their boldness did express,
Can God prepare a table in
this barren wilderness?
19 Behold he smote the stony rock,
and floods forthwith did flow:
But can he now give to his folk,
both bread and flesh also.
20 When God heard this he waxed
with Jacob and his seed: (wroth
His indignation also did
'gainst Israel proceed.
The Third Part.
21 Because they did not faithfully
believe, and hope that he

Could

Could always help and succour them
in their necessity. (clouds,

22 Wherefore he did command the
forthwith they brake in sunder,
And rain'd down Manna for to eat,
a food of mighty wonder.

23 When earthly men with angels food
did plentifully feast;

He made the east-wind blow away,
and brought in the south-west.

24 He rain'd down flesh as thick as dust,
and fowls as thick as sand:

Which he did cast amidst the place
where all their tents did stand.

25 Then did they eat exceedingly,
and all men had their fills:

Yet more and more they did desire
to serve their lusts and wills.

26 But as the meat was in their mouths,
his wrath upon them fell;

And slew the strength of all their youth,
and choice of Israel.

27 Yet fell they to their wonted sin,
and still they did him grieve:

For all the wonders that he wrought,
they would not him believe.

28 Their days therefore he shorten'd, and
did make their honour vain:

Their years did waste and pass away
with terror and with pain.

29 But ever when he plagued them,
they sought him speedily:

Rememb'ring that he was their strength,
their help, and God most high.

30 Tho' with their mouths they nothing
but flatter with the Lord: (did

And with their tongues, and in their
dissembled every word. (hearts,

The Fourth Part.

31 For why? their hearts were nothing
to him, nor what he said; (bent

Nor yet to keep or to perform
the covenant he had made.

32 Yet was he still so merciful
when they deserv'd to die,

That he forgave them, and would not
them utterly destroy.

33 Yea, many times he stay'd his wrath,
and did not them surprize:

And would not suffer that his whole
displeasure should arise.

34 Consid'ring that they were but flesh,
or like to wind and rain,

Passing away, which never doth
return and come again.

35 How often in the wilderness
did they the Lord provoke!

How did they move and stir him up
to plague them with his stroke!

36 Yet they did turn again to sin,
and tempt him very soon:

Prescribing to the mighty God
what things they would have done.

37 Not thinking of his mighty hand;
nor of the day when he

Deliver'd them out of the hand
of the fierce enemy.

38 Nor how he wrought his miracles
(as they themselves beheld)

In Egypt, and the wonders that
he did in Zoan's field.

39 Nor how he turned by his pow'r
their waters into blood,

That no man might receive his drink
at river or at flood.

40 Nor how he sent them swarms of flies,
which did them sore annoy:

And fill'd their country full with frogs,
which did their land destroy.

The Fifth Part.

41 Nor how he did their fruits unto
the caterpillar give:

And of the labour of their hands
locusts did them deprive.

42 With hail-stones he destroy'd their
so that they all were lost: (vines

And likewise all their sycamores,
he did consume with frost.

43 With hail-stones also once again
the Lord their cattle smote:

And all their flocks and herds likewise
with thunderbolts full hot,

44 He cast upon them his fierce wrath,
and indignation sore:

Amongst them evil angels sent,
which troubled them yet more.

45 Then to his wrath he made a way,
and spared not the least:

But gave unto the pestilence
the man as well as beast.

46 He smote also all the first-born
that up in Egypt came:

And all the chief of men and beasts
within the tents of Ham.

47 But as for his own people, he
did them preserve and keep:

And carry'd them through wilderness,
ev'n like a flock of sheep.

48 Without all fear, both safe and sound,
he brought them out of thrall;

Whereas their foes with rage of seas
were overwhelmed all.

49 And brought them out into the coasts
of his own holy land:

Ev'n to the mount which he had got
by his strong arm and hand.

50 And there cast out the heathen folk,
and did their land divide:

And in their tents he set the tribes
of Israel t'abide.

51 Yet, for all this, the God most high
they mov'd and tempted still:

And would not keep his testament,
nor yet obey his will.

52 But as their fathers turned back,
ev'n so they went astray:

Much like a bow that will not bend,
but slips and starts away.

The Sixth Part.

53 And griev'd him with their hill-altars,
with offerings and fire:

And with their idols grievously
provoked him to ire.

54 For which his wrath began again
to kindle in his breast:

The wickedness of Israel
he did so much detest.

55 The tabernacle he forsook
of Silo, where he was

Right conversant with earthly men,
even as his dwelling-place.

56 Then suffer'd he his might and power
in bondage for to be:

And gave the honour of his ark
unto the enemy.

57 And did commit them to the sword,
wroth with his heritage:

Their young men were consum'd with
maids had no marriage: (fire,

58 And with the sword the priests also
did perish ev'ry one;

And not a widow left alive
their death for to bemoan.

59 Then did the Lord awake as one
whom sleep could not confine:

And like a mighty giant that
refreshed is with wine.

60 With em'rods in the hinder parts
his enemies he smote:

And put them unto such a shame,
as should not be forgot.

61 The tent and tabernacle he
of Joseph did refuse:

Also the tribe of Ephraim
he would in no wise chuse.

62 But he the tribe of Judah chose,
that he therein might dwell:

Ev'n the most noble mount Sion,
which he did love so well.

63 And there he did his temple build,
both sumptuously and sure:

Like as the earth which he hath made
for ever to endure.

64 Then chose he David him to serve,
his people for to keep:

Whom he took up and brought away,
ev'n from the folds of sheep.

65 From following the ewes with young,
the Lord did him advance,

To feed his people Israel,
and his inheritance.

66 Thus David with a faithful heart
his flock and charge did feed:

And prudently with all his pow'r
did govern them indeed.

PSAL. 79. J. H.

O God, the Gentiles do invade
thy heritage to spoil:

Jerusalem an heap is made,
thy temple they defile.

2 The bodies of thy saints most dear,
abroad to birds they cast:

The flesh of them that do thee fear,
the beasts devour and waste.

3 Their blood throughout Jerusalem
as water spilt they have:

So that there is not one of them
to lay their dead in grave.

4 Thus we are made a laughing-stock
almost the world throughout:

P S A L M LXXX, LXXXI.

The enemies at us do mock
who dwell our coasts about.
5 How long, O Lord, wilt thou retain
thy anger and thy rage?
And shall thy wrath and jealousy
not any more assuage?
6 Upon those people pour the same,
who did thee never know:
The realms which call not on thy Name,
consume and overthrow.
7 For they have got the upper hand,
and Jacob's seed destroy'd:
His habitation and his land
they have laid waste and void.
8 Bear not in mind our former faults,
with speed some pity show,
And aid us, Lord, in our assaults,
for we are weak and low.

The Second Part.

9 O God, that giv'st all health and
on us declare the same: (grace,
Weigh not our works, our sins efface,
for honour of thy Name.
10 Why should the wicked thus alway,
to us as people dumb,
In thy reproach rejoice, and say,
Where is their God become?
11 Requite, O Lord, as thou see'st good,
before our eyes in sight
Of all these folk, thy servants blood,
which they spilt in despite.
12 Receive into thy sight in haste,
the clamours, grief and wrong,
Of such as are in prison cast,
and bound in irons strong.
13 Thy force and strength to celebrate,
Lord, set them out of band:
Who unto death are destinate,
and in their foes strong hand.
14 The nations which have been so bold
as to blaspheme thy Name,
Into their laps do thou seven-fold,
repay again the same.
15 So we thy flock and pasture sheep
will praise thee evermore,
And teach all ages how to keep
for thee like praise in store.

P S A L. 80. J. H.

THOU shepherd that dost Israel keep
give ear, and take good heed,
Who ledest Joseph like a sheep,
and dost him watch and feed.
2 And thou, O Lord, whose seat is set
on cherubims most bright,
Shew forth thyself, and do not let,
send down thy beams of light,
3 Before Ephraim, and Benjamin.
Manasses in likewise,
To shew thy pow'r do thou begin;
come help us, Lord, arise.
4 Direct our hearts by thy good grace,
convert us unto thee:
Shew us the brightness of thy face,
and then full safe are we.
5 Lord God of hosts of Israel,
how long wilt thou delay?

And 'gainst thy folk in anger swell,
and wilt not hear them pray?
6 Thou dost them feed with sorrows deep,
their bread with grief they eat:
And drink the tears that they do weep,
in measure full and great.
7 Thou hast us made a very strife
to those that dwell about:
Which much doth please our enemies,
they laugh and jest it out.
8 O take us, Lord, unto thy grace,
convert our hearts to thee:
Shew forth to us thy joyful face,
and we full safe shall be.
9 From Egypt, where it grew not well,
thou brought'st a vine full dear:
The heathen folk thou didst expel,
and thou didst plant it there.
10 Thou didst prepare for it a place,
and set its roots so fast,
That it did grow and spring apace,
and fill'd the land at last.

The Second Part.

11 The hills were cover'd round about,
with shade that from it came:
Also the cedars strong and stout,
with branches of the same.
12 Why then didst thou her walls destroy?
her hedge pluck'd up thou hast:
That all the folk that pass thereby,
the same do spoil and waste.
13 The boar out of the wood so wild,
doth dig and root it out,
The furious beasts out of the field
devour it all about.
14 O Lord of hosts, return again,
from heav'n do thou look down:
Behold, and with thy help sustain
thy vineyard overthrown.
15 Thy pleasant vine, thy Israel,
which thy right hand hath set:
The same which thou didst love so well,
O Lord, do not forget.
16 They lop and cut it off apace,
they burn it down with fire;
And through the frowning of thy face
we perish in thine ire.
17 Let thy right hand be with him now,
whom thou hast kept so long:
And with the son of man whom thou
to thee hast made so strong.
18 And so, when thou hast set us free,
and saved us from shame:
Then will we never fall from thee,
but call upon thy Name.
19 O Lord of hosts, through thy good
convert us unto thee: (grace,
Behold us with a pleasant face,
and then full safe are we.

P S A L. 81. J. H.

BE light and glad, in God rejoice,
who is our strength and stay:
Be joyful, and lift up your voice
to Jacob's God alway.
2 Prepare your instruments most meet,
some joyful psalm to sing:

Strike up with harp and lute so sweet,
on ev'ry pleasant string.
3 Blow as is were in the new moon,
with trumpets of the best:
As it is used to be done
at any solemn feast.
4 For this is unto Israel
a statute which was made
By Jacob's God, and must full well
be evermore obey'd.
5 This clause with Joseph was decreed,
when he from Egypt came,
That as a witness all his seed
should still observe the same.
6 When God himself had so prepar'd
to bring him from that land:
Whereas the speech which he had heard,
he did not understand.
7 I from his shoulder took, saith he,
the burden clean away,
And from the furnace set him free,
from burning brick of clay.
8 When thou in grief didst cry and call,
I helpt thee speedily:
And I did answer thee withal
in thunder from on high.
9 Yea, at the waters of discord
I did thee tempt and prove:
Where thou the anger of the Lord
with murmuring didst move.
10 Hear, O my people Israel,
what I do promise thee,
Regard and mark my words full well,
if thou wilt cleave to me.

The Second Part.

11 Thou shalt no God in thee reserve,
of any land abroad:
And in no wise bow to or serve
a strange and foreign God.
12 I am the Lord thy God, and I
from Egypt set thee free:
Then ask of me abundantly,
and I will give it thee.
13 But yet my people would not hear
my voice when that I spake:
And Israel would not obey,
but did me quite forsake.
14 Then did I leave them to their will,
in hardness of their heart:
To walk in their own counsels still,
themselves they did pervert.
15 O that my people would have heard
the words that I did say;
And Israel with due regard
had walked in my way!
16 I should have soon destroy'd their foes,
and brought them down full low:
And turn'd my hand against all those
that fought their overthrow.
17 And they that at the Lord did rage
as liars should be found.
But for his folk, their time and age
should with great joys be crown'd.
18 I would have fed them with the crop
and finest of the wheat:
And made the rock with honey drop,
that they there fills might eat.

P S A L. 82. J. H.

AMONG the princes, men of might,
the Lord himself doth stand:
To plead the cause of truth right,
with judges of the land.
2 How long, faith he, will ye proceed
false judgment to award?
Why have you partially agreed
the wicked to regard?
3 Whereas of right ye should defend
the fatherless and weak:
And when the poor man doth contend,
in judgment justly speak.
4 If ye be wise, defend the cause
of poor men in their right:
And rid the needy from the claws
of tyrants force and might.
5 They will not learn nor understand,
but still in darkness go:
All the foundations of the land
are out of course also.
6 I had decreed assuredly
as gods to take you all:
Children also of the Most High,
for love I did you call.
7 But notwithstanding ye shall die
as men, and so decay:
O tyrants, you destroy will I,
and pluck you quite away.
8 Up, Lord, and let thy strength be known,
and judge the world with might:
For why? all nations are thy own,
to take them as thy right.

P S A L. 83. J. H.

DO not, O God, refrain thy tongue,
in silence do not stay:
Withhold not, Lord, thyself so long,
and make no more delay.
2 For why? behold thy foes, and see
how they do rage and cry:
And those that bear a hate to thee,
hold up their heads on high.
3 Against thy folk they use deceit,
and craftily enquire;
For thine elect to lie in wait,
in council they conspire.
4 Come on, say they, let us expel
and pluck this folk away:
So that the name of Israel
may utterly decay.
5 They all conspire within their heart,
How they may thee withstand:
Against the Lord to take a part
they are in league and band.
6 The tents of all the Edomites,
the Ismaelites likewise,
The Hagarens and Moabites,
their plots do still devise.
7 Gebal and Ammon do likewise
with Amalek conspire:
The Philistines against thee rise,
with them that dwell at Tyre.
8 Assur is also join'd to them
in their conspiracy:
And is become a fence and aid
to Lot's posterity.

9 As thou didst to the Midianites,
so serve them, Lord, each one:
To Jabin, and to Sifera,
beside the brook Kison.
10 Whom thou in Endor didst destroy,
and waste them through thy might;
That they like dung on earth did lie,
and that in open sight.

The Second Part.

11 Makethem now and their lords appear
like Zeb and Oreb then,
As Zeba and Zalmana were,
the kings of Midian;
12 Who said, Let us thro'out the land
in all the coasts abroad,
Possess and take into our hand
the fair houses of God.
13 Turn them, O God, with storms so fast,
as wheels that have no stay:
Or like the chaff which men do cast
with wind to fly away.
14 Like as the fire with rage and fume
the mighty forest spills:
And as the flame doth quite consume
the mountains and the hills:
15 So let the tempest of thy wrath
upon their necks be laid:
And of thy wind and stormy breath,
Lord, make them all afraid.
16 Lord, bring them all, I thee desire,
to such rebuke and shame,
That it may cause them to enquire,
and learn to seek thy name.
17 And let them daily more and more
to shame and slander fall:
And in rebuke and obloquy
confound and sink them all.
18 That they may know and understand
thou art the God most high:
And that thou dost with mighty hand
the world rule constantly.

P S A L. 84. J. H.

HOW pleasant is thy dwelling place,
O Lord of hosts to me!
The tabernacles of thy grace,
how pleasant, Lord, they be!
2 My soul doth long full sore to go
into thy courts abroad:
My heart and flesh cry out also
for thee the living God.
3 The sparrows find a room to rest,
and save themselves from wrong:
The swallow also hath a nest
wherein to keep her young.
4 These birds full nigh thy altar may
have place to sit and sing:
O Lord of hosts thou art alway
my only God and king.
5 O they be blessed that do dwell
within thy house always:
For they all times thy facts do tell,
and ever give thee praise.
6 Yea, happy sure likewise are they,
whose stay and strength thou art:
Who to thy house do mind the way,
and seek it in their heart.

7 As they go through the vale of tears,
they dig up fountains still:
That as a spring it all appears,
and thou their pits dost fill. [fast,
8 From strength to strength they go full,
no faintness there shall be:
And so the God of gods at last
in Sion they do see.
9 O Lord of hosts to me give heed,
and hearken to my cry:
And let it through thine ears proceed,
O Jacob's God most high.
10 O God our shield, of thy good grace,
regard, and so draw near:
Regard, O Lord; behold the face
of thine Anointed dear.
11 For why? within thy courts one day
is better to abide,
Than other where to keep or stay
a thousand days beside.
12 Much rather had I keep a door
within the house of God,
Than in the tents of wickedness
to settle my abode.
13 For God the Lord, light and defence,
will grace and worship give:
And no good thing will he withhold
from them that purely live.
14 O Lord of hosts, that man is blest,
and happy sure is he,
That is persuaded in his breast
to trust all times in thee.

P S A L. 85. J. H.

THOU hast been merciful indeed,
O Lord, unto thy land:
For thou restored'st Jacob's seed
From thralldom by strong hand.
2 The wicked ways that they were in,
thou didst them clean remit:
And thou didst hide thy people's sin,
full close thou cover'dst it.
3 And thou thy anger didst assuage,
that all thy wrath was gone:
And so didst turn thee from thy rage,
with them to be at one.
4 O God our help, do thou convert
thy people unto thee:
Put all thy wrath from us apart,
and angry cease to be.
5 Shall thy fierce anger never end,
but still be pour'd on us?
And shall thy wrath itself extend
unto all ages thus?
6 Wilt thou not rather turn again:
and quicken us, that we
And all thy folk that yet remain,
may glad and joyful be?
7 O Lord, on us do thou declare,
thy goodness to our wealth:
Shew forth to us, and do not spare
thy aid and saving health.
8 I'll hear what God the Lord doth say:
to his he speaketh peace:
And to his saints that never they
return to foolishness.
9 For why? his help is still at hand:
To such as do him fear:

Whereby

Whereby great glory in our land
Shall dwell and flourish there.
10 For truth and mercy there shall meet
in one to take their place;
And peace shall justice with kifs greet,
and there they shall embrace.
11 Truth from the earth shall spring
and flourish pleasantly: (apace,
So righteousness shall shew her face,
and look from heav'n most high.
12 Yea, God himself doth take in hand
to give us each good thing:
And through the coasts of all the land
the earth her fruit shall bring.
13 Before his face shall justice go,
like to a guide or stay:
He shall direct his steps also,
And keep them in the way.

P S A L. 86. J. H.

LORD, bow thy ear to my request,
and hear me speedily:
For with great pain and grief oppress'd,
full poor and weak am I.
2 Preserve my soul, because my ways
and doings holy be:
And save thy servant, O my God,
that puts his trust in thee.
3 Thy mercy upon me express,
and me defend alway:
For through the day I do not cease
to thee, O Lord, to pray.
4 Comfort thy servant's soul, I pray,
that now with pain is pin'd:
For unto thee I do alway
lift up my soul and mind.
5 For thou art good and bountiful,
thy gifts of grace are free;
Also thy mercy plentiful
to all that call on thee.
6 O Lord, likewise when I do pray,
regard and give an ear:
Mark well the words that I do say,
all my petitions hear.
7 In time when trouble doth me move,
to thee I do complain:
For why? I know and well do prove,
thou answer'st me again.
8 Among the gods, O Lord, is none
with thee to be compar'd:
And none can do as thou hast done,
the like has not been heard.

The Second Part.

9 The Gentiles and the people all,
whom thou didst make and frame,
Before thy face on knees shall fall,
and glorify thy Name.
10 For why? thou art so much of might,
all power is thy own:
Thou workest wonders still in sight,
for thou art God alone.
11 O teach me, Lord, thy way, and I
shall in thy truth proceed:
O join my heart to thee so nigh,
that I thy name may dread.
12 To thee, will I give thanks and praise,
O Lord, with all my heart:
And glorify thy Name always,
because my God, thou art.

13 For why? thy mercy shew'd to me
is great and doth excel;
Thou sett'st my soul at liberty
out from the lowest hell.
14 O Lord, the proud against me rise,
and heaps of men and might:
They seek my soul, and in no wise
will have thee in their sight.
15 Thou, Lord, art merciful and kind,
and very slow to wrath:
Thy goodness is full great I find,
thy truth no measure hath.
16 O turn to me, and mercy show,
thy strength to me apply:
O help and save thy servant now,
thy handmaid's son am I.
17 On me some sign of favour shew
that all my foes may see,
And be ashamed because that thou
dost help and comfort me.

P S A L. 87. J. H.

THAT city shall full endure,
her ground-work still doth stay
Upon the holy hills full sure,
it can no time decay.
2 God loves the gates of Sion best,
his grace doth there abide:
He loves them more than all the rest
of Jacob's tents beside.
3 Full glorious things reported be
in Sion and abroad:
Great things I say, are said of thee,
thou city of our God.
4 On Rahab I will cast an eye,
and bear in mind the same:
To Babylon also apply,
and them that know thy Name.
5 Lo, Palestine and Tyre also,
with Ethiopie likewise:
A people old, full long ago,
were born and there did rise.
6 Of Sion they shall say abroad,
that divers men of fame,
Have there sprung up; and the high God
hath founded fast the same.
7 In their records to them it shall
by him be made appear,
Of Sion, that the chief of all
had his beginning there.
8 The trumpeters, with such as sing,
there in great plenty be:
My fountains and my pleasant springs
are all contain'd in thee.

P S A L. 88. J. H.

LORD God of health, the hope and
thou art alone to me: (stay
I call and cry throughout the day,
and all the night to thee.
2 O let my pray'r with speed ascend
unto thy sight on high:
Incline thine ear, O Lord, attend
and hearken to my cry.
3 For why? with woe my heart is fill'd,
and doth in trouble dwell:
My life and breath doth almost yield,
and draweth nigh to hell.

4 I am esteem'd as one of them
that in the pit do fall:
And made as one among those men
that have no strength at all.
5 As one among the dead, and free
from things that here remain:
It were more ease for me to be
with them the which are slain.
6 As those that lie in grave, I say,
whom thou hast clean forgot:
The which thy hand hath cut away,
and thou regard'st them not.
7 Yea, like to one shut up full sure
within the lowest pit:
In darksome place, and all obscure,
and in the depth of it.
8 Thy anger and thy wrath likewise,
full fore on me do lie:
And all thy storms against me rise,
my soul to vex and try.
9 Thou putt'st my friends far off from me,
and mak'st them hate me fore:
I am shut up in prison fast,
and can come forth no more.
10 My sight doth fail thro' grief and woe,
I call to thee, O God,
Throughout the day my hands also
to thee I stretch abroad.

The Second Part.

11 Dost thou unto the dead declare
thy wondrous works of fame?
Shall dead to life again repair,
and praise thee for the same?
12 Or shall thy loving-kindness, Lord,
be shewed in the grave:
Or shall with them that are destroy'd,
thy truth her honour have?
13 Shall they that lie in dark full low
see all thy wonders great?
Or there shall they thy justice know,
where men all things forget?
14 But I, O Lord, to thee alway
do cry and call apace:
My pray'r also e'er it be day,
shall come before thy face.
15 Why dost thou, Lord, abhor my soul,
in grief that seeketh thee?
And now, O Lord, why dost thou hide
thy face away from me?
16 I am afflicted, dying still,
from youth many a year,
Thy terrors which do work me ill,
with troubled mind I bear.

17 The furies of thy wrathful rage
full fore upon me lie:
Thy terrors they do not assuage,
but press me heavily.
18 All day they compass me about,
as water at the tide:
And all at once with streams full great
beset me on each side.
19 Thou settest far from me my friends,
and lovers ev'ry one:
Yea, and my old acquaintance all
out of my sight are gone.

P S A L. 89. J. H.

TO sing the mercies of the Lord,
my tongue shall never spare:

My mouth from age to age accord
thy truth for to declare.

2 For I have said that mercy shall
for evermore endure :

Thy faithfulness in the heav'ns all
is 'stablished firm and sure.

3 With mine elect, faith God, have I
a faithful cov'nant made :

And sworn to David solemnly,
having to him thus said,

4 Thy seed for ever I will stay,
And 'stablish it full fast :

And still uphold thy throne alway
from age to age to last.

5 The heav'ns do shew with joy and mirth
thy wondrous works, O Lord :

Thy saints within thy church on earth
thy faith and truth record.

6 Who with the Lord is equal then
in all the clouds abroad ?

Among the sons of gods or men,
what one is like our God ?

7 God in th' assembly of the saints
is greatly to be dread ;

And over all that dwell about
in rev'rance to be had.

8 Lord God of hosts, in all the world
what one is like to thee ?

On ev'ry side, most mighty Lord,
thy truth is seen to be.

9 The rage and fury of the sea,
thou rulest at thy will :

And when the waves thereof arise,
thou mak'st them calm and still.

10 And Egypt, Lord, thou hast subdu'd,
thou hast destroy'd it quite :

Thy foes thou closely hast pursu'd,
and scatter'd through thy might.

The Second Part.

11 The heav'ns are thine, and still have
likewise the earth and land : (been,
The world and all that is therein,
thou foundedst with thy hand.

12 Both north and south, with east and
thyself didst make and frame : (west,
Both Tabor mount, and Hermon hill,
rejoice and praise thy Name.

13 Thine arm is strong and full of power,
all might therein doth lie :

The strength of thy right hand each hour
thou liftest up on high.

14 In righteousness and equity
thou hast thy seat and place :

Mercy and truth are still with thee,
and go before thy face.

15 That folk is blest that knoweth right
the joyful sound, O God :

For in the favour of thy fight
they walk full safe abroad.

16 And in thy Name throughout the day
they greatly do rejoice :

And thro' thy righteousness have they
a pleasant fame and noise.

17 For why ? their glory, strength and
in thee alone doth lie : (aid,

And thy goodness which hath us stay'd,
shall lift our horn on high :

18 Our strength that doth defend us
the Lord to us doth bring : (well.

The Holy One of Israel
he is our guide and king.

19 Sometimes thy will to holy men
in visions thou didst show,

And thus didst say unto them then,
thy mind to make them know ;

20 A man of might I have erect
your king and guide to be :

And set him up, whom I elect
among the folk to me.

The third Part.

21 My servant David I appoint
to rule my people well :

And with my holy oil anoint
him king of Israel.

22 For why ? my hand is ready still
with him for to remain :

And with my arm also I will
him strengthen and sustain.

23 The enemies shall not oppress,
they shall not him devour :

Nor shall the sons of wickedness
on him have any pow'r.

24 His foes likewise I will destroy
before his face in fight ;

Those that him hate I will annoy,
and strike them with my might.

25 My truth and mercy shall likewise
upon him ever lie ;

And in my name his horn shall rise,
and be exalted high.

26 His kingdom I will set to be
upon the sea and land :

Also the running floods shall he
embrace with his right hand.

27 He shall depend with all his heart
on me, and thus shall say,

My father, and my God thou art,
my rock, my health and stay.

28 As my first-born I will him count
of all on earth that springs ;

His might and honour shall surmount
above all earthly kings.

29 My mercy shall be with him still,
as I myself have told :

My faithful cov'nant to fulfil,
my promise I will hold.

30 Also his seed I will sustain
for ever strong and sure,

So that his seat shall still remain
while heaven and earth endure.

The Fourth Part.

31 But if his sons forsake my law,
and so begin to swerve ;

And of my judgments have no awe,
and will not them observe.

32 Or if they do not use aright,
my laws for them prepar'd,

But set all my commandments light,
and will not them regard ;

33 Then with the rod will I begin
their doings to amend :

And so will scourge them for their sin,
whenever they offend.

34 But yet my mercy and goodness
I will not take away

From him, nor let my faithfulness
in any wise decay.

35 But sure my cov'nant I will hold,
with all that I have spoke :

No word the which my lips have told,
shall alter or be broke.

36 Once fware I by my holiness,
and that perform will I :

With David I will promise keep,
to him I will not lie.

37 His seed for evermore shall reign,
also his throne of might :

As doth the sun it shall remain
for ever in my sight,

38 And as the moon within the sky,
for ever standeth fast,

A faithful witness from on high,
so shall his kingdom last.

39 But, Lord, thou dost him now reject,
and put him in great fear :

Yea, thou art wrath with thine elect,
thy own anointed dear.

40 The cov'nant with thy servant made,
thou hast quite overthrown,

And down upon the ground hast laid,
and cast his royal crown.

The Fifth Part.

41 His hedges thou hast overthrown,
his walls destroy'd quite round :

All his strongs holds hast beaten down
and levell'd with the ground.

42 That he is sore destroy'd and torn
of comers by throughout :

And so is made a mock and scorn
to all that dwell about.

43 Thou their right hand hast arm'd with
that him so sore annoy : (power,

And all his foes that him devour,
lo, thou hast made to joy.

44 His sword's edge thou dost take away
that should his foes withstand :

To him in war no victory
thou giv'st, nor upper-hand.

45 His glory thou dost also waste,
his throne, his joy, and mirth

By thee is overthrown and cast
full low upon the earth.

46 Thou hast cut off and made full short
his youth and joyful days :

And rais'd of him an ill report,
to his shame and dispraise.

47 How long away from me therefore,
for ever wilt thou turn !

And shall thine anger evermore
like fire consume and burn ?

48 O call to mind, remember then,
my time consumeth fast :

Why hast thou made the sons of men
as things in vain to waste ?

49 What man is he that liveth, and
death never thinks to see ?

Or from the grave's devouring hand
shall he his soul set free ?

50 Where is, O Lord, thy great good-
so oft declar'd before ; (ness

Which by thy truth and uprightness
to David thou hast sworn ?

51 The great rebukes to mind I call,
that on thy servants lie :
The railings of the people all,
born in my breast have I.

52 Wherewith, O Lord, thine enemies
blasphemed have thy name :
The steps of thine anointed one
they cease not to defame.

53 All praise be given unto thee,
O God, the Lord most high,
From this time forth for evermore,
Amen, Amen, say I.

P S A L. 90. J. H.

THOU, Lord, hast been our sure de-
our place of ease and rest (fence,
In all time past, yea, so long since,
as cannot be expressed.

2 Before was made mountain or hill,
the earth and world abroad :
From age to age, and always still,
for ever thou art God.

3 Thou grindest man through grief and
to dust or clay, and then (pain,
Thou unto them dost say again,
Return ye sons of men.

4 The lasting of a thousand years,
what is it in thy sight ?
As yesterday it doth appear,
or as a watch by night.

5 So soon as thou dost scatter them,
then is their life and trade
Ev'n as a sleep, or like the grass,
whose beauty soon doth fade.

6 Which in the morning shines full
but fadeth suddenly, (bright,
And is cut down before the night,
all wither'd, dead, and dry.

7 For thro' thy anger we consume,
our might is much decay'd :
And of thy fervent wrath, O Lord,
we are full sore afraid. [wrought,

8 The wicked works that we have
thou set'st before thy eye :
Our privy faults, yea, all our thoughts
thy countenance doth 'spy.

9 For through thy wrath our days do
thereof doth nought remain : (waste,
Our years consume as doth a blast,
and are not call'd again.

10 The time of our abode on earth
is threescore years and ten :
But if we come to fourscore years,
our life is grievous then.

The Second Part.

11 For of this time the strength and chief
we dote so much upon,
Is nothing else but pain and grief,
and we as blasts are gone.

12 What man doth know what power and
what might thy anger hath ?
Or in his heart who doth thee fear,
according to thy wrath ?

13 Instruct us, Lord, to know and try
how long our days remain :

That so we may our hearts apply
true wisdom to attain.

14 Return, O Lord, how long wilt thou
in thy great wrath proceed ?
Shew favour to thy servants now,
and help them at their need.

15 Refresh us with thy mercy soon,
then shall we joyful be :
All times so long as life doth last
in heart rejoice will we.

16 As thou hast plagued us before,
now also make us glad :
And for the years wherein full sore
affliction we have had.

17 O let thy work and pow'r appear,
and on thy servants light :
And shew unto thy children dear,
thy glory and thy might.

18 Lord, let thy grace and glory stand
on us thy servants thus :
Confirm the works we take in hand,
and prosper them to us.

P S A L. 91. J. H.

HE that within the secret place
of God most high doth dwell,
Under the shadow of his grace
he shall be safe and well.

2 Thou art my hope and my strong hold,
I to the Lord will say :
My God he is, in him will I
my whole affiance stay.

3 He shall defend thee from the snare,
the which the hunter laid,
And from the deadly plague and care
whereof thou art afraid.

4 And with his wings shall cover thee,
and keep thee safely there :
His faith and truth thy fence shall be,
as sure as shield and spear.

5 So that thou never shalt have cause
to fear or be affright,
For all the shafts that fly by day,
or terrors of the night.

6 Nor of the plague that privily
doth walk in darkness fast :
Nor yet of that which doth destroy
and at noon-day doth waste.

7 Yea, at thy side as thou dost stand,
a thousand dead shall be :
Ten thousand more at thy right hand,
and yet shalt thou be free.

8 But thou shalt see it for thy part,
thy eyes shall well regard :
According unto their desert
the wicked have reward.

9 For why ? O Lord, I only rest,
and fix my hope on thee :
In the Most High I put my trust,
my sure defence is he.

10 No evil shalt thou need to fear,
with thee it shall go well :
No plague shall ever once come near,
the house where thou dost dwell.

11 For why ? unto his angels all
with charge commanded he,
That still in all thy ways they shall
preserve and prosper thee.

12 And in their hands shall bear thee up,
still waiting thee upon :
Lest that thy foot should happen for
to dash against a stone.

13 Upon the lion thou shalt go,
the adder fell and long :
On the young lions tread also,
with dragons stout and strong.

14 Because he sets his love on me,
I'll save him by my might :
And him advance, because that he
doth know my Name aright.

15 When he for help to me doth cry,
an answer I will give :
And from his grief take him will I
in glory for to live.

16 With length of days and years I will
him fully satisfy :
And also my salvation still
shew him assuredly.

P S A L. 92. J. H.

IT is a thing both good and meet,
to praise the highest Lord,
And to thy Name, O thou Most High,
to sing with one accord.

2 To shew the kindness of the Lord
before the day be light,
And to declare his truth abroad,
when it doth draw to night.

3 On a ten-stringed instrument,
on lute and harp so sweet :
With all the mirth you can invent
of instruments most meet.

4 For thou hast made me to rejoice
in things so wrought by thee,
That I have joy in heart and voice,
thy handy-works to see.

5 O Lord, how glorious and how great
are thy works round about !
So deeply are thy counsels set,
that none can find them out.

6 The man unwise cannot tell how
this work to pass to bring :
And fools also are most unfit
to understand this thing.

7 When as the wicked at their will
like grass do spring full fast :
And when they flourish in their ill,
they suddenly shall waste.

8 But thou art mighty, Lord most high,
and thou dost reign therefore,
In glory and great majesty,
both now and evermore.

9 Behold, O Lord, thine enemies
shall be destroy'd alway :
And all that work iniquity
shall perish and decay.

10 But thou, like as an unicorn,
shalt lift my horn on high :
With fresh and new prepared oil,
anointed king am I ;

11 And of my foes, before my eyes,
shall see the fall and shame :
Of all that do against me rise,
my ears shall hear the same.

12 The righteous flourish shall on high
as palm-trees bud and blow :
And

And as the cedars multiply
in Libanus that grow.

13 For they are planted in the place
and dwelling of our God:

Within his courts they spring apace,
and flourish all abroad.

14 And in their age much fruit shall
most pleasant to be seen: (bring,
And also shall both bud and spring
with boughs and branches green.

15 To shew that God is good and just,
and upright in his will:
He is my rock, my hope and trust,
in him there is no ill.

P S A L. 93. J. H.

THE Lord doth reign, and cloathed is
with majesty most bright,

And to declare his strength likewise
hath girt himself with might,

2 The Lord also the earth hath made,
and shaped it most sure;
No might can make it move or fade,
at stay it doth endure.

3 Before the world was made or wrought,
thy seat was set before:

Beyond all time that can be thought,
thou hast been evermore.

4 The floods, O Lord, the floods do rise,
they roar and make a noise;
The floods I say, did enterprize,
and lifted up their voice.

5 Yea, though the storms arise in fight,
though seas do rage and swell,
The Lord is strong and more of might,
for he on high doth dwell.

6 O Lord, thy testimonies great
are very sure: therefore
Doth holiness become thy seat
and house for evermore.

P S A L. 94. J. H.

O Lord, thou dost revenge all wrong,
vengeance belongs to thee:

Since that it doth to thee belong,
declare, that all may see.

2 Set forth thyself, for thou of right
the earth dost judge and guide;
Reward the proud and men of might
according to their pride.

3 How long shall wicked men bear sway
with lifting up their voice?

Shall proud and wicked men alway
thus triumph and rejoice?

4 How long shall they with brags burst
and proudly talk their fill? (out,
Shall they rejoice that be so stout,
whose works are ever ill?

5 Thy flock, O Lord, thine heritage
they spoil and vex full sore;

Against thy people they do rage
still daily more and more.

6 The widows which are comfortless,
and strangers they destroy;
They slay the children fatherless,
and none doth put them by.

7 And when they take these things in
this talk they have of thee, (hand,

Can Jacob's God this understand?
tush, no, he cannot see.

8 O folk unwise, and people rude,
some knowledge now discern;
Ye fools among the multitude,
at length begin to learn.

9 The Lord who made the ear of man,
he needs of right must hear;
He made the eye, all things must then
before his sight appear.

10 The Lord doth all the world correct,
and make them understand;
Shall he not then your deeds detect?
how can ye 'scape his hand?

The Second Part.

11 The Lord doth know the heart of
and sees the same full plain; (man,
And he his very thoughts doth scan,
and findeth them but vain.

12 But, Lord, that man is happy sure,
whom thou dost keep in awe,
And through correction dost procure,
to teach him in thy law:

13 Whereby he shall in quiet rest
in time of trouble sit,
When wicked men shall be supprest,
and fall into the pit.

14 For sure the Lord will not refuse
his people for to take;
His heritage whom he did chuse
he will no time forsake:

15 Until that judgment be decreed
to justice to convert,
That all may follow her with speed
that are of upright heart.

16 But who upon my part will stand
against the cursed train?
Or who shall rid me from their hand,
that wicked works maintain?

17 Except the Lord had been my aid,
my enemies to quell,
My soul and life had now been laid
almost as low as hell.

18 When I did say, my foot doth slide;
before that I could call,
Thy mercy, Lord, most ready was
to save me from the fall.

19 When with myself I mused much,
and could no comfort find;
Then, Lord, thy goodness did me touch,
and that did ease my mind.

20 Wilt thou accustom, Lord, thyself
with wicked men to sit,
Who with pretence, instead of law,
much mischief do commit?

21 For they consult against the life
of righteous men and good:
And in their counsels they are rife
to shed the guiltless blood.

22 But yet the Lord is unto me
a sure and strong defence;
To him I flee, because he is
my strength and confidence:

23 And he shall cause their mischiefs all
themselves for to annoy;
And in their malice they shall fall,
our God shall them destroy.

P S A L. 95. J. H.

O COME, let us lift up our voice,
and sing unto the Lord;
In him our rock of health rejoice
let us with one accord:

2 Yea, let us come before his face
to give him thanks and praise:
In singing psalms unto his grace
let us be glad always.

3 For why? the Lord he is no doubt
a great and mighty God,
A King above all gods throughout,
in all the world abroad.

4 The secrets of the earth so deep,
and corners of the land,
The tops of hills that are most steep,
he holds them in his hand:

5 The sea and waters all are his,
for he the same hath wrought;
The earth and all that therein is,
his hand hath made of nought.

6 Come let us bow and praise the Lord,
before him let us fall,
And kneel to him with one accord,
for he hath made us all.

7 For why? he is the Lord our God,
for us he doth provide;
We are his flock, he doth us feed,
his sheep, and he our guide.

8 To-day if ye his voice will hear,
then harden not your heart,
As ye with grudging many year
provok'd him in desert:

9 Whereas your fathers tempted me,
my power for to prove;
My wondrous works when they did see,
yet still they would me move.

10 Twice twenty years they did me
which caused me to say, (grieve,
They err in heart, nor will believe,
they have not known my way.

11 Wherefore I swear when that my
was kindled in my breast, (wrath
That they should never tread the path
to enter in my rest.

P S A L. 96. J. H.

SING ye with praise unto the Lord,
new songs with joy and mirth;
Sing unto him with one accord,
all people on the earth.

2 Yea, sing unto the Lord alway,
praise ye his holy Name;
Declare and shew from day to day,
salvation by the same.

3 Among the heathen all declare
his honour round about;
To shew his wonders do not spare
in all the world throughout.

4 For why? the Lord is great in might,
and worthy of all praise;
And he is to be fear'd of right,
above all gods always.

5 For all the gods of heathen folk
are idols that will fade;
Whereas our God he is the Lord
that heav'n and earth hath made.

6 All praise and honour also dwell
ever before his face
Both pow'r and might likewise excel
within his holy place.

7 Ascribe unto the Lord therefore
all men with one accord;
All might and worship evermore
ascribe unto the Lord.

8 Ascribe unto the Lord also
the glory of his Name;
Into his courts with presents go,
and offer there the same.

The Second Part.

9 Fall down and worship ye the Lord,
within his temple bright;
Let all the people of the world
be fearful at his sight.

10 Tell all the world, be not afraid,
the Lord doth reign above;
Yea, he the earth so fast hath stay'd
that it can never move.

11 And that it is the Lord alone
that rules with princely might,
To judge the nations ev'ry one
with equity and right.

12 The heav'n's shall joyfully begin,
the earth likewise rejoice;
The sea, and all that is therein,
shall shout and make a noise.

13 The fields shall joy, and ev'ry thing
that springeth on the earth;
The wood and every tree shall sing
with gladness and with mirth.

14 Before the presence of the Lord,
and coming of his might;
When he shall come to judge the world,
and rule his folk with right.

P S A L. 97. J. H.

THE Lord doth reign, for which the
may sing with pleasant voice: (earth
The isles also with joyful mirth
may triumph and rejoice.

2 Both clouds and darkness likewise
and round about him beat: (swell,
Yea, right and justice ever dwell
and 'bide about his seat.

3 Yea, fire and heat at once do run
and go before his face;
Which all his enemies shall burn
abroad in ev'ry place.

4 His lightnings great, full bright did
and to the world appear: (blaze,
Whereat the earth did look and gaze,
with dread and deadly fear.

5 The hills like wax did melt in sight
and presence of the Lord:
They fled before that ruler's might
who guideth all the world.

6 The heav'n's likewise declare and show
his justice forth abroad;
That all the world may see and know
the glory of our God.

7 Confusion sure shall come to such
as worship idols vain,
Also to those that glory much
in dumb pictures to maintain.

8 For all the idols of the world,
which they their gods do call,
Shall feel the power of the Lord,
and down before him fall.

9 With joy shall Sion hear this thing,
and Judah shall rejoice:
For at thy judgments they shall sing
with a most chearful voice.

10 For thou, O Lord, are set on high,
in all the earth abroad;
And art exalted wondrously
above each other God.

11 All ye that love the Lord in heart,
hate all things that are ill;
For he doth keep the souls of his
from such as would them spill;

12 And light doth spring up to the just
with pleasure for his part;
Gladness and joy likewise to them
that are of upright heart.

13 Ye righteous in the Lord rejoice,
his holiness proclaim;
And thankfully with heart and voice,
be mindful of the same.

P L A L. 98. J. H.

OSING ye now unto the Lord
a new and pleasant song;
For he hath wrought thro'out the world
his wonders great and strong.

2 With his right hand full worthily
he doth his foes devour,
And gets himself the victory
with his own arm and pow'r.

3 The Lord doth make the people know
his saving health and might;
And also doth his justice show
in all the heathens fight.

4 His grace and truth to Israel
in mind he doth record;
And all the earth hath seen right well
the goodness of the Lord.

5 Be glad in him with joyful voice,
all people on the earth;
Give thanks to God, sing and rejoice
to him with joy and mirth.

6 Upon the harp unto him sing,
give thanks to him always;
Rejoice before the Lord our king,
with trumpets sound his praise.

7 Yea, let the sea with all therein,
for joy both roar and swell;
The earth likewise let it begin,
with all that therein dwell.

8 And let the floods rejoice their fills,
and clap their hands apace;
Yea, let the mountains and the hills
triumph before his face.

9 For he shall come to judge and try
the world and ev'ry wight:
And rule the people mightily,
with justice and with right.

P S A L. 99. J. H.

THE Lord doth reign, altho at it
the people rage full sore;
Yea, on the cherubims doth sit,
though all the world do roar.

2 The Lord that doth in Sion dwell,
is high and wondrous great;
Above all folk he doth excel,
and he aloft is set.

3 Let all men praise thy mighty Name,
for it is fearful sure;
And let them magnify the same,
that holy is and pure.

4 The princely power of our king
doth love judgment and right;
Thou rightly rulest ev'ry thing
in Jacob through thy might

5 To praise the Lord our God devise,
all honour to him shew;
And at his footstool worship him
that holy is and true.

6 Moses, Aaron, and Samuel,
as priests on him did call;
When they did pray, he heard them
and gave them answer all. (well,

7 Within the cloud to them he spake,
then did they labour still,
To keep such laws as he did make,
according to his will. (hear,

8 O Lord our God, thou didst them
and answer'dst them again;
But their inventions punishedst,
which foolish were and vain.

9 O praise our God and Lord therefore
upon his holy hill;
For why? our God whom we adore,
is the Most Holy still.

P S A L. 100. J. H.

ALL people that on earth do dwell,
sing to the Lord with chearful voice;
Him serve with fear, his praise forth tell;
come ye before him and rejoice.

2 The Lord ye know is God indeed,
without our aid he did us make;
We are his flock, he doth us feed,
and for his sheep he doth us take.

3 O enter then his gates with praise,
approach with joy his courts unto;
Praise, laud, and blest his Name always,
for it is seemly so to do.

4 For why; the Lord our God is good,
his mercy is for ever sure;
His truth at all times firmly stood,
and shall from age to age endure.

Another of the same, by J. H.

IN God the Lord be glad and light,
praise him throughout the earth;
Serve him and come before his sight
with singing and with mirth.

2 Know that the Lord our God he is,
he did us make and keep;
Not we ourselves, for we are his
own flock and pasture sheep.

3 O go into his gates always,
give thanks within the same;
Within his courts set forth his praise,
and laud his holy Name.

4 For why; the goodness of the Lord
for evermore doth reign?
From age to age throughout the world
his truth doth still remain.

PSAL. 101. N.

I Mercy will and judgment sing,
O Lord God, unto thee;
O let me understand the ways
that good and holy be.
2 Within my house I daily will
walk with an heart upright,
And I no kind of wicked thing
will set before my sight.
3 I hate their works that fall away,
they shall not cleave to me;
From me shall go the froward heart,
no evil will I see.
4 Him I'll destroy that slandereth
his neighbour privily;
The lofty heart I will not bear,
nor him that looketh high.
5 My eyes shall be on them within
the land that faithful be;
In perfect way who walketh, shall
be servant unto me.
6 I will no guileful person have
within my house to dwell;
And in my presence he shall not
remain that lies doth tell.
7 Betimes I will destroy ev'n all
the wicked of the land;
That I may from God's city cut
the wicked workers hand.

P S A L. 102. N.

HEAR thou my prayer, O Lord, and
my cry come unto thee; (let
In time of trouble do not hide
thy face away from me.
2 Incline thine ear to me, make haste
to hear me when I call;
For as the smoke doth fade, so do
my days consume and fall.
3 And as an hearth my bones are burnt,
my heart is smitten dead,
And withers like the grass, that I
forget to eat my bread.
4 By reason of my groaning voice
by bones cleave to my skin;
As pelican in wilderness,
such case now am I in.
5 And as an owl in desert is,
lo, I am such a one;
I watch, and as a sparrow on
the house-top am alone.
6 For daily in reproachful wise
my foes they do me scorn;
And them that mad upon me are,
against me they have sworn.
7 Surely with ashes as with bread
my hunger I have fill'd;
And mingled have my drink with tears,
that from my eyes distill'd:
8 Because of thy displeasure, Lord,
thy wrath and great disdain;
For thou hast set me up on high,
and cast me down again.
9 The days wherein I pass my life
are like the fleeting shade;
And I am withered like the grass,
that soon away doth fade:

10 But thou, O Lord, for ever dost
remain in steady place,
And thy remembrance ever doth
abide from race to race.

The Second Part.

11 Thou wilt arise, and mercy thou
to Sion wilt extend;
The time of mercy, now the time
foreset is come to end.
12 For in the very stones thereof
thy servants do delight,
And on the dust thereof they have
compassion in their sight.
13 Then shall the heathen people fear
the Lord's most holy Name,
And all the kings on earth shall dread
his glory and his fame.
14 Then when the Lord the mighty God
again shall Sion rear,
And then when he most nobly in
his glory shall appear;
15 To pray'r of the poor destitute
when he himself shall bend,
When he shall not disdain unto
their suits for to attend.
16 This shall be written for the age
that after shall succeed;
The people that are yet unborn
The Lord's renown shall spread.
17 From his high sanctuary he
hath looked down below,
And out of heav'n most high he hath
beheld the earth also:
18 That of the mourning captive he
might hear the woeful cry,
And that he might deliver those
that were condemn'd to die:
19 That they in Sion may declare
the Lord's most holy Name,
And in Jerusalem set forth
the praises of the same;
20 Then when the people of the land
and kingdoms with accord,
Shall be assembled to perform
their service to the Lord.

The Third Part.

21 My former force of strength he hath
abated in the way,
And shorter he did cut my days,
thus I therefore did say;
22 My God, in midst of all my days,
now take me not away;
Thy years endure eternally,
and never do decay.
23 Thou the foundations of the earth
before all time hast laid;
The heav'ns also, they are the work
which thy own hands have made.
24 They all shall perish and decay,
but thou remainest still;
And they shall all in time wax old
ev'n as a garment will.
25 Thou as a vesture shalt them change,
and changed shall they be;
But thou dost still abide the same,
thy years do never flee:

26 The children of thy servants shall
continue and endure,
And in thy sight their happy seed
for ever shall stand sure.

P S A L. 103. T. S.

MY soul give praise unto the Lord,
my spirit do the same:
And all the secrets of my heart,
praise ye his holy Name.
2 Praise thou the Lord, my soul, who
to thee been very kind, (hath
And suffer not his benefits
to slip out of thy mind:
3 That gave thee pardon for thy faults,
and thee restor'd again
From all thy weak and frail disease,
and heal'd thee of thy pain:
4 That did redeem thy life from death,
from which thou could'st not flee;
His mercy and compassion both
he did extend to thee?
5 That fill'd with goodness thy desire,
and did thy youth prolong,
Like as the eagle casts her bill,
again becoming young.
6 The Lord with justice doth repay
all such as are oppress'd;
So that their sufferings and wrongs
are turned to the best.
7 His ways and his commandments all
to Moses he did shew;
His counsels and his valiant acts
the Israelites did know.
8 The Lord is kind and merciful,
when sinners do him grieve,
The slowest to conceive a wrath,
and readiest to forgive.
9 He will not always chiding be,
though we be full of strife;
Nor keep our faults in memory,
for all our sinful life.
10 According to our sins also
he doth us not regard,
And after our iniquities
he doth us not reward:
11 But as the space is wondrous great
'twixt earth and heav'n above;
So is his goodness much more large
to them that do him love.
12 He doth remove our sins from us,
and our offences all,
As far as the sun-rising is
full distant from his fall.

The Second Part.

13 Behold, what pity parents do
unto their children bear,
Like pity beareth God to such
as worship him in fear.
14 The Lord that made us, knows our
our mold and fashion just, (shape,
How weak and frail our nature is,
and that we are but dust:
15 And how the time of mortal men
is like the with'ring hay,
Or like the flow'r right fair in field,
that fadeeth soon away;

16 Whose

16 Whose glofs and beauty stormy winds
do utterly deface,
And make that after their assaults
such blossoms have no place.
17 But yet the goodness of the Lord
with his shall ever stand;
Their children's children do receive
his righteousness at hand:
18 I mean who keep his covenant
with all their whole desire,
And not forget to do the thing
that he doth them require.
19 The heav'ns most high, are made the
and footstool of the Lord; (seat,
And by his pow'r imperial
he governs all the world.
20 Ye angels that are great in pow'r,
praise ye, and blest the Lord,
Who to obey and do his will
immediately accord.
21 Ye noble hosts and ministers,
cease not to praise him still,
Who ready are to execute
his pleasure and his will.
22 Yea, all his works in ev'ry place,
praise ye his holy Name;
My thankful heart, my mind and soul,
praise ye also the same.

P S A L. 104. W. K.

MY soul, praise the Lord,
speak good of his Name;
O Lord our great God,
how dost thou appear!
So passing in glory,
that great is thy fame,
Honour and Majesty
in thee shine most clear.

2 With light as a robe
thou hast thyself clad,
Whereby all the earth
thy greatness may see:
The heav'ns in such sort
thou also hast spread,
That they to a curtain
compared may be.

3 His chamber beams lie
in the clouds full sure,
Which as his chariots
are made him to bear:
And there with much swiftness
his course doth endure,
Upon the wings riding
of winds in the air.

4 He maketh his spirits
as heralds to go,
And lightnings to serve
we see also prest;
His will to accomplish
they run to and fro,
To save or consume things
as seemeth him best.

5 He groundeth the earth
so firmly and fast,
That it once to move
none shall have such pow'r;
The deep a fair cov'ring
for it made thou hast,

Which by its own nature
the hills would devour.

6 But at thy rebuke
the waters do flee,
And so give due place
thy word to obey:
At thy voice of thunder
so fearful they be,
That in their great raging
they haste soon away.
7 The mountains full high
they then up ascend;
If thou do but speak,
thy word they fulfil:
So likewise the valleys
most quickly descend,
Where thou them appointest
remain they do still:
8 Their bounds thou hast set
how far they shall run,
So that in their rage
not that pass they can:
For God hath appointed
they shall not return
The earth to destroy more
which made was for man.

The Second Part.

9 He sendeth the springs
to strong streams or lakes
Which run do full swift
among the huge hills;
Where both the wild asses
their thirst often slakes,
And beasts of the mountains
thereof drink their fills.

10 By these pleasant springs
and rivers most clear,
The fowls of the air
abide shall and dwell;
Who moved by nature
to hop here and there;
Among the green branches
their songs shall excel.

11 The mountains to moist
the clouds he doth use;
The earth with his works
is wholly replete:
So as the brute catle
he doth not refuse,
But grafs doth provide them,
and herb for man's meat.

12 Yea, bread, wine, and oil
he made for man's sake,
His face to refresh,
and heart to make strong.
The cedars of Liban'
the great Lord did make,
Which trees he doth nourish
that grow up so long.

13 In these may birds build,
and all make their nests;
In fir trees the storks
remain and abide:
The high hills are succours
for wild-goats to rest;
Also the rock stony
for conies to hide.

14 The moon then is set
her seasons to run,
The day from the night
thereby to discern;
And by the descending
also of the sun,
The cold from heat alway
thereby we do learn.
15 When darkness doth come
by God's will and pow'r,
Then creep forth do all
the beasts of the wood;
The lions range roaring
their prey to devour;
But yet 'tis the Lord,
who giveth them food.
16 As soon as the sun
is up, they retire,
To couch in their dens
then are they full fain;
That man to his work may,
as right doth require,
Till night come and call him
to take rest again.

The Third Part.

17 How sundry, O Lord,
are all thy works found!
With wisdom full great
they are indeed wrought;
So that the whole world
of thy praise doth sound;
And as for thy riches,
they pass all men's thought:

18 So is the great sea
which is large and broad,
Where creeping things swarm
and beasts of each sort;
There mighty ships sail,
and some lie at road;
The whale huge and monstrous
there also doth sport.

19 All things on thee wait,
thou dost them relieve,
And thou in due time,
full well dost them feed:
Now when it doth please thee
the same for to give,
They gather full gladly
those things which they need.

20 Thou open'st thy hand,
and they find such grace,
That they with good things
are filled we see:
But fore they are troubled
if thou hide thy face,
For if thou their breath take
vile dust then they be.

21 Again, when thy spirit
from thee doth proceed,
All things to appoint,
and what shall ensue;
Then are they created
as thou hast decreed,
And dost by thy goodness
the dry earth renew.

22 The praise of the Lord
for ever shall last,

P S A L M CV, CVI.

Who may in his works
by right well rejoice:
His looks can the earth make
to tremble full fast,
And likewise the mountains
to smoke at his voice.

23 To this Lord and God
will I sing always,
So long as I live
my God praise will I:
Then am I most certain
my words shall him please,
I will rejoice in him,
to him I will cry.

24 The sinners, O Lord,
consume in thine ire;
Also the perverse,
them root out with shame:
But as for my soul now,
let it still desire,
And say with the faithful,
Praise ye the Lord's Name.

P S A L. 105. N.

GIVE praises unto God the Lord,
and call upon his Name;
Among the people all declare
his works to spread his fame.

2 Sing joyfully unto the Lord,
yea, sing unto him praise;
And talk of all his wondrous works,
that he hath wrought always.

3 In honour of his holy Name
rejoice with one accord;
And let the heart also be glad
of them that seek the Lord.

4 Seek ye the Lord, and seek the strength
of his eternal might,
Yea, seek his face incessantly,
and presence of his sight.

5 The wondrous works which he hath
keep still in mindful heart, (done,
Let not the judgments of his mouth
out of your mind depart;

6 Ye that of faithful Abraham
his servant are the seed,
Ye his elect, the children that
of Jacob do proceed.

7 For why? 'tis he alone that is
the mighty Lord our God;
And his most righteous judgments are
in all the earth abroad.

8 His promise and his covenant
which he hath made to his,
He hath remember'd evermore
to thousands of degrees.

The Second Part.

9 The covenant which he hath made
with Abram long ago,
And faithful oath which he had sworn
to Isaac also:

10 And did appoint it for a law,
that Jacob should obey;
And for eternal covenant
to Israel away.

11 When thus he said, Lo, I to you
all Canaan land will give,

The lot of your inheritance,
wherein your seed shall live:

12 Although their number at that time
did very small appear;

Yea, very small, and in the land
they then but strangers were.

13 While yet they went from land to land
without a sure abode;

And while from sundry kingdoms they
did wander all abroad:

14 Yet wrong at no oppressor's hands
he suffer'd them to take;

But even great and mighty kings
reproved for their sake.

15 And thus he said, Touch ye not them
that mine anointed be;

Nor do the prophets any harm
that do pertain to me.

16 He call'd a dearth upon the land,
of bread destroy'd the store:

But yet against the time of need
did send a man before:

The Third Part.

17 Ev'n Joseph who had once been sold
to live a slave in woe;

Whose feet they hurt in stocks, whose soul
the iron pierc'd into:

18 Until the time came, when his cause
was known apparently,

The mighty word of God the Lord
his innocence did try.

19 The king sent and deliver'd him
from prison where he was;

The ruler of the people then
did freely let him pass.

20 And over all his house he made
him lord, to bear the sway,

And of his substance made him have
the rule and all the stay.

21 That he might to his will instruct
the princes of the land,

And wisdom teach his senators
rightly to understand.

22 Then into the Egyptian land
came Israel also;

And Jacob in the land of Ham
did sojourn to and fro.

23 His people he exceedingly
in numbers made to grow,

And stronger than their enemies,
who sought their overthrow:

24 Whose heart he turned that with hate
they did his people treat:

And did his servants wrongfully
abuse with base deceit.

The Fourth Part.

25 His faithful servant Moses then,
and Aaron whom he chose,

He did command to go to them
his message to disclose.

26 His wonderful and mighty signs,
amongst them they did show,

And wonders in the land of Ham
then did they work also.

27 Darkness he sent, and made it dark
instead of brighter day;

And his commission and his word
they did not disobey.

28 He turn'd their waters into blood,
their fish also did slay:

Their land brought frogs ev'n in the place
where their king Pharaoh lay.

29 He spake, and at his voice there came
great swarms of noisome flies;

And all the quarters of their land
were fill'd with crawling lice.

30 He gave them cold and stony hail
instead of milder rain;

And fiery flames within their land
he sent unto their pain.

31 He smote their vines and all their trees
whereon the figs did grow;

And all the trees within their coasts
also did overthrow.

32 He spake, then caterpillars did
and grasshoppers abound,

Eating the grass in all their land,
and fruit of all their ground.

The Fifth Part.

33 The first begotten in the land,
with death did likewise smite,

Yea, the beginning and first fruit
of all their strength and might.

34 With gold and silver caused his
From Egypt's land to pass,

And in the number of their tribes
no feeble one there was.

35 Egypt was glad and joyful then
when they did thence depart:

For terror and the fear of them
was fall'n upon their heart.

36 To shroud them from the parching heat
a cloud he did display,

And fire he sent to give them light,
when night had hid the day.

37 They asked, and he caused quails,
to rain at their request;

And fully with the bread of heav'n
their hunger he repress.

38 He opened the stony rock,
and waters gush'd thereout;

Also the dry and parched ground
like rivers ran about.

39 For of his holy cov'nant he
was mindful evermore,

Which to his servant Abraham
he plighted long before. (mirth,

40 He brought his people forth with
and his elect with joy,

Out of the cruel land where they
had liv'd in great annoy.

41 And of the heathen men he gave
to them the fruitful lands;

The labours of the people did
they take into their hands;

42 That they his holy statutes might
observe for evermore,

And faithfully obey his laws;
praise ye the Lord therefore.

P S A L. 106. N.

PRAISE ye the Lord, for he is good,
his mercy lasts alway:

Who

P S A L M CVII.

Who can express his noble acts,
or all his grace display?
2 They blessed are that judgment keep
and justly do alway:
With favour of thy people, Lord,
remember me, I pray;
3 And with thy saving health, O Lord,
vouchsafe to visit me:
That I the great felicity
of thine elect may see;
4 And with thy people's joy I may
a joyful mind possess,
And may with thine inheritance
a chearful heart express.
5 Both we and our forefathers all
have sinned every one;
We have committed wickedness,
and very lewdly done.
6 The wonders great which thou, O Lord,
hast done in Egypt land,
Our fathers though they saw them all,
yet did not understand:
7 Nor yet thy mercies manifold
did keep in memory:
But at the sea, yea, the red sea,
rebell'd ungratefully.
8 Nevertheless he saved them
for honour of his Name;
That he might make his power known,
and spread abroad his fame.
9 The Red-sea he did then rebuke,
and forthwith it was dry'd;
As in the wilderness, so through
the deep he did them guide.
10 He sav'd them from the cruel hand
of their most spiteful foe,
And from their enemies he did
deliver them also.

The Second Part.

11 The waters did them overthrow,
not one was left alive:
Then they believ'd his word, and praise
in song they did him give.
12 But very soon ungratefully,
his works they quite forgot,
And for his counsel and his will
they did neglect to wait:
13 But sinned in the wilderness
with fond and greedy lust,
And in the desert tempted God,
their only stay and trust.
14 Who all their wanton minds desire
did suffer them to have;
But wasting leanness therewithal
into their souls he gave.
15 Then when they lodged in their tents,
at Moses they did grutch;
Aaron the holy of the Lord
they also envy'd much.
16 Therefore the earth did open wide,
and Dathan did devour;
And all Abiram's company
did cover in that hour.
17 In their assembly kindled was
a hot consuming fire,
And wasting flame did then burn up
the wicked in his ire.

18 Upon the hill of Horeb they
an idol call did frame;
And there the molten image they
did worship of the same.
19 Thus to the likeness of a calf,
which feedeth on the grafs,
They turned all their glory, and
their honour did deface:
20 And God their only Saviour they
unthankfully forgot,
Who many great and mighty things
in Egypt's land had wrought.

The Third Part.

21 And in the land of Ham for them
most wondrous works had done,
And by the Red-sea dreadful things
performed long ago. (selves)
22 Therefore because they shew'd them-
forgetful and unkind,
To bring destruction on them all
he purpos'd in his mind:
23 Had not his chosen Moses stood
before him in the way,
To turn away his wrath, lest he
should them destroy and slay.
24 They did despise the pleasant land
That he to them did give,
Yea, and the words that he had spoke
they did no whit believe;
25 But in their tents with grudging heart
they wickedly repin'd,
Nor to the voice of God the Lord
did give an heark'ning mind.
26 Therefore against them lifted he
his strong revenging hand,
Them to destroy in wilderness,
before they saw the land:
27 And to destroy their seed among
the nations with his rod,
And through the kingdoms of the world
to scatter them abroad.
28 To Baal-peor they did join
themselves most wickedly,
The sacrifices of the dead
eating most greedily.
29 Thus they with their inventions did
his anger much provoke;
And in his sore enkindled wrath
the plague upon them broke.
30 But Phineas stood up with zeal
the sinners vile to slay;
And judgment he did execute,
and then the plague did stay.

The Fourth Part.

31 It was imputed unto him
for righteousness that day,
And from thenceforth so counted is
from race to race alway.
32 At waters called Meribah
They did him angry make:
Yea, so far forth that Moses then
was punish'd for their sake:
33 Because they vex'd his spirit so,
that in impatient heat
His lips spake unadvisedly,
his fervour was so great.

34 Nor as the Lord commanded them,
did they the people slay;
But were among the heathen mix'd,
and learn'd their wicked way.
35 They did their idols serve, which was
their ruin and decay;
To devils, sons and daughters did
they offer up and slay;
36 Yea, with unkind and mud'ring knife,
the guiltless blood they spilt,
Even their sons and daughters blood
without all cause of guilt:
37 Whom they to Canaan's idols then
offer'd with wicked hand:
And so with blood of innocents
defiled was the land.
38 Thus they were stained with the works
of their own filthy way;
And with their own inventions did
a whoring go astray.
39 Therefore against his people was
his anger kindled sore,
And ev'n his own inheritance
he did abhor therefore.
40 Into the hands of heathen men
he gave them for a prey; (they)
And made their foes their lords, whom
were forced to obey.

The Fifth Part.

41 Yea, and their hateful enemies
oppress'd them in their land;
And they were humbly made to stoop
as subjects to their hand.
42 Full oftentimes from thrall had he
deliver'd them before;
But they rebell'd against him, and
provok'd him evermore.
43 Therefore, they by their wickedness
were brought full low to lie:
Yet when he saw them in distress
he harken'd to their cry.
44 He call'd to mind his covenant
which he to them had sworn;
And by his mercies multitude
repented him therefore:
45 And favour he them made to find
before the sight of those,
That led them captive from their land,
though they had been their foes.
46 Save us, O Lord, that art our God,
we do thee humbly pray,
And from among the heathen folk,
Lord, gather us away:
47 That we may triumph and rejoice
in thy most holy Name,
That may glory in thy praise,
and sounding of thy fame.
48 The Lord the God of Israel
be blessed evermore:
Let all the people say, Amen.
Praise ye the Lord therefore.

P S A L. 107. W. K.

GIVE thanks unto the Lord our God,
for very kind is he;
And that his mercy hath no end
all mortal men may see.

2 Such as the Lord redeemed hath
with thanks shall praise his Name,
And shew how they from foes were freed,
and how he wrought the same.
3 He gather'd them forth off the lands,
that lay so far about;
From east to west, from north to south,
his hand did find them out.
4 They wander'd in the wilderness,
and strayed from the way,
Finding no city where to dwell,
that might serve for their stay.

5 Whose thirst and hunger were so great,
within those desarts void,
That faintness them assaulted, and
their souls greatly annoy'd.
6 Then did they cry in their distress
unto the Lord for aid;
Who did remove their troublous state,
according as they pray'd.
7 And by the way which was most right
he led them like a guide;
That they might to their city go,
and safely there abide.
8 Let men therefore before the Lord
confess his goodness then,
And shew the wonders that he doth
before the sons of men.
9 For he their empty souls sustain'd,
whom thirst had made to faint;
Their hungry souls with goodness fed,
and heard their sad complaint.
10 Such as do dwell in darkness deep,
where they on death do wait,
Fast bound to bear such grievous pains,
as iron chains do threat;

The Second Part.

11 Because against the words of God
they proudly did rebel,
Esteeming light his counsels high,
which do so far excel:
12 But when he humbled them full low,
then they fell down with grief,
And none was found that could them
or give them some relief. (help,
13 Then did they cry in their distress
unto the Lord for aid,
Who did remove their troublous state,
according as they pray'd. (out,
14 For he from darkness brought them
and from death's dreadful shade,
Bursting with force the iron bands,
which them before did lade.
15 Let men therefore before the Lord
confess his goodness then,
And shew the wonders that he doth
before the sons of men.
16 For he threw down the gates of brass
with strong and mighty hand;
The iron bars in sunder brake,
nothing could him withstand.
17 The foolish folk great plagues do feel,
by reason of their sin,
And for the great transgressions which
they still continue in.
18 Their souls abhor'd all sorts of meat,
no relish they could have;

By which means they were almost brought
unto the very grave.

19 Then did they cry in their distress
unto the Lord for aid,
Who did remove their troublous state
according as they pray'd.
20 For then he sent to them his word,
which health did soon restore,
And brought them from those dangers
wherein they were before. (deep,

The Third Part.

21 Let men therefore before the Lord,
confess his goodness then,
And shew the wonders that he doth
before the sons of men:
22 And let them offer sacrifice
To him most thankfully,
And speak of all his wondrous works
with gladness and with joy.
23 Such as in ships and brittle barks
into the seas descend,
Their merchandize through fearful floods
to compass and to end:
24 These men are forced to behold
the Lord's works what they be;
And in the dreadful deep the same
most marvellous they see.
25 For at his word the stormy wind
ariseeth in a rage,
And stirreth up the surges so
that nought can them assuage.
26 Then they are lifted up so high,
the clouds they seem to gain,
And plunging down the depths, until
their souls consume with pain.
27 And like a drunkard to and fro
now here, now there they reel;
As men who had their reason lost,
and had no sense to feel.
28 Then did they cry in their distress
unto the Lord for aid,
Who did remove their troublous state,
according as they pray'd.
29 For at his word the Lord doth make
the sturdy storms to cease;
So that the waves from their great rage
are brought to rest and peace.
30 Then are they glad when rest is come,
which they so much did crave,
And to the hav'n by him are brought,
which they so fain would have.

The Fourth Part.

31 Let men therefore before the Lord
confess his goodness then,
And shew the wonders that he doth
before the sons of men.
32 Let them in presence of the folk
with praise extol his Name;
And where the elders use to sit,
there let them do the same.
33 The wilderness he often makes
with waters to abound,
And water-springs he often turns
to dry and parched ground.
34 A fruitful land with pleasure deck'd
full barren doth he make,

When on their sins that dwell therein
he doth just vengeance take.

35 Again the wilderness full rude
he maketh fruit to bear,
With pleasant springs of water clear,
though none before were there:
36 Wherein such hungry souls were set,
as he hath freely chose,
That they a city may them build
to dwell in safe from foes:
37 That they may sow their pleasant land,
and vineyards also plant,
To yield them fruits of such increase
that they may have no want.
38 They multiply exceedingly,
the Lord doth bless them so,
Who also maketh the brute beasts
in number great to grow.
39 But when the faithful are brought low
by the oppressors stout,
Diminishing through many plagues
that compass them about:
40 Then doth he princes bring to shame,
which did them sore oppress,
And likewise caused them to err
when in the wilderness.
41 But yet the poor he raiseth up
out of his troubles deep;
And often doth his train augment,
like to a flock of sheep.
42 The righteous shall behold this sight,
and also much rejoice;
Whereas the wicked and perverse
with grief shall stop their voice.
43 But who is wise, that now full well
he may these things accord?
For certainly shall such perceive
the kindness of the Lord.

P S A L. 108. J. H.

O GOD, my heart prepared is,
my tongue is likewise so;
I will advance my voice in song,
that I thy praise may show.
2 Awake my viol and my harp,
sweet melody to make;
And in the morning I myself
right early will awake.
3 By me among the people, Lord,
still praised shalt thou be;
And I among the heathen folk
will praises sing to thee:
4 Because thy mercy doth ascend
above the heav'ns most high;
Also thy truth doth reach the clouds
within the lofty sky.
5 Above the starry heavens high
exalt thyself, O God;
Display likewise upon the earth
thy glory all abroad.
6 That thy beloved also may
be set at liberty;
Help, O my God, with thy right hand,
and hear me speedily.
7 God in his holiness hath spoke,
wherefore my joys abound,
Sichem I will divide, and mete
the vale of Succoth's ground.

8 And Gilead shall be my own,
Manasses mine shall be,
My head-strength Ephraim, and law
shall Judah give to me :
9 Moab my wash-pot is, my shoe
o'er Edom I will throw,
Upon the land of Palestine
in triumph I will go.
10 Who to the city strong shall be
leader and guide to me ?
Also by whom to Edom's land
conveyed shall I be ?
11 Is it not thou, O Lord, who late
hast us forsaken quite ?
And wilt not thou, Lord, also go
forth with our hosts to fight ?
12 Give us, O Lord, thy saving aid,
when troubles do assail ;
For all the help of man is vain,
and can no whit avail.
13 Through God we shall do valiant acts,
and worthy of renown ;
He shall subdue our enemies,
yea, he shall tread them down.

P S A L. 109. N.

IN speechless silence do not hold,
O God, thy tongue always,
Ev'n thou, O Lord, because thou art
the God of all my praise.
2 The wicked and the guileful mouths
on me disclosed be,
And they with false and lying tongue
have spoken unto me.
3 They did beset me round about,
with words of hateful spite ;
Without all cause of my desert
Against me did they fight.
4 For my good-will they were my foes,
then I began to pray :
My good with ill, my friendliness
with hate they did repay.
5 Set thou the wicked over him,
to have the upper hand ;
At his right hand, Lord, suffer thou
his hateful foe to stand.
6 When he is judged let him then
condemned be therein ;
And let the pray'r that he doth make
be turned into sin.
7 Few be his days, his charge also
let thou another take ;
His children let be fatherless,
his wife a widow make.
8 His offspring let be vagabonds,
and ever beg their bread,
In places desolate and waste
let them seek to be fed.
9 Let covetous extortioners
get all his goods in store ;
And let the stranger spoil the fruit
of all his toil before.
10 Let there be none to pity him,
let there be none at all
That on his children fatherless
will let their mercy fall.

The Second Part.

11 Let his posterity be quite
destroy'd and never breed,
Their name out-blotted in the age
that after shall succeed.
12 Let not his father's wickedness
From God's remembrance fall ;
And never let his mother's sin
be done away at all.
13 But in the presence of the Lord,
let them for ever stay,
That from the earth their memory
he may clean cut away.
14 Since mercy he forgot to shew
but did pursue with spite
The troubled man, and sought to slay
the woeful-hearted wight.
15 As he did cursing love, it shall
happen unto him so ;
And as he did not blessing love,
far from him it shall go.
16 As he with cursing clad himself
so it like water shall
Enter his bowels, and like oil
into his bones shall fall.
17 Ev'n as a garment let it be,
to cover him withall,
And as a girdle wherewith he
always be girded shall.
18 Let this be the reward from God
of him that is my foe,
Yea, and of those that evil speak
against my soul also.
19 But thou, O Lord, thou art my God,
deal graciously with me ;
Deliver me for thy Name's sake,
for great thy mercies be.
20 Because in depth of great distress
I needy am and poor,
Also within my pained breast
my heart is wounded sore.

The Third Part.

21 Ev'n so do I depart away,
as doth declining shade ;
And as the grasshopper, so I
am shaken off and fade.
22 With fasting long from needful food
my knees enfeebled are ;
And all the fatness of my flesh
is gone with grief and care.
23 And I also a vile reproach
to them am made to be ;
And they that did upon me look,
did shake their heads at me.
24 Help me therefore, O God, I pray,
my aid and succour be ;
According to thy mercies great
save and deliver me.
25 And they shall know thereby, that
is thy most mighty hand, (this
And that 'tis thou that hast it done
they well shall understand. (thou
26 Although they curse with spite, yet
shalt bless with loving voice :
When they rise up, and come to shame,
thy servant shall rejoice.

27 Let them with shame be cloathed all
that are mine enemies,
And with confusion as a cloak
be covered likewise.
28 But greatly I will with my mouth
give thanks unto the Lord,
And I among the multitude
his praises will record.
29 For he with help at his right hand
will stand the poor man by,
To save him from the man that would
condemn his soul to die.

P S A L. 110. N.

THE Lord did say unto my Lord,
Sit thou on my right hand,
'Till I have made thy foes a stool
whereon thy feet shall stand.
2 The Lord shall out of Sion send
the sceptre of thy might :
Amidst thy mortal foes be thou
the ruler in their fight.
3 And in the day on which thy reign
and power they shall see,
Then free-will-offerings shall all
the people give to thee.
4 Yea, with an holy worshipping
then shall they offer all :
Thy birth dew is the dew that doth
from womb of morning fall.
5 The Lord hath sworn, and never will
repent what he doth say,
By th' order of Melchisedech,
thou art a priest alway.
6 The Lord thy God on thy right hand
that standeth for thy stay,
Shall wound for thee the stately kings
in that his wrathful day.
7 The heathen he shall judge and fill
the place with bodies dead ;
And over divers countries shall
in sunder smite the head.
8 And he shall drink out of the brook
that runneth in the way :
Wherefore he shall lift up on high
his royal head that day.

P S A L. 111. N.

WITH heart I do accord
To praise and laud the Lord
In presence of the just ;
For great his works are found,
To search them such are bound,
as do him love and trust.
2 His works are glorious,
And righteousness to us,
it ever doth endure :
His wondrous works he would
We still remember should ;
his mercy is full sure.
3 Such as to him bear love,
A portion fair above
he hath up for them laid ;
For this they shall well find,
He will them have in mind,
and keep them as he said.
4 For he did not disdain,
His works to shew them plain,
by lightnings and by thunders :
When

When he the heathen's land
Did give into their hand,
where they beheld his wonders.

5 Of all his works ensu'th.
Both judgment, right and truth,
whereto his statutes tend :
They are decreed sure
Forever to endure ;
on which we may depend.

6 Redemption great he gave
His people for to save.
it also hath appear'd,
His promise doth not fail,
But evermore prevail :
his holy Name be fear'd,

7 Whofo with heart full fain
True wisdom would attain
the Lord fear and obey ;
Such as his laws do keep,
Shall knowledge have full deep ;
his praise shall last alway.

P S A L. 112. W. K.

THE man is blest that God doth fear,
and that his law doth love indeed :
His seed on earth God will uprear,
and blest such as from him proceed ;
His house with riches he will fill,
His righteousness endure shall still.

2 Unto the righteous doth arise
in trouble joy, in darkness light :
Compassion great is in his eyes,
and mercy always in his sight.
Yea, pity moveth him to lend,
He doth with judgment things expend.

3 And surely he shall never fail,
for in remembrance had is he ;
Nor tidings ill his mind assail,
who in the Lord sure hope doth see ;
His heart is firm, his fear is past,
For he shall see his foes down cast.

4 He did well for the poor provide,
his righteousness doth still remain :
And his estate with praise abide,
which wicked men behold with pain ;
Yea, gnash their teeth thereat shall they,
And so consume and melt away.

P S A L. 113. W. K.

YE children which do serve the Lord,
Praise ye his name with one accord ;
yea, blessed be alway his Name,
Who from the rising of the sun,
Till it return where it begun,
is to be praised with great fame.

The Lord all people doth surmount
As for his glory we may count,
above the heaven high to be.
With God the Lord who can compare,
Whose dwellings in the heavens are ?
of such great pow'r and force is he.

2 He doth abase himself we know,
Things to behold on earth below,
and also in the heav'n above :
The needy out of dust to draw,
Also the poor which help none saw,
his mercy only did him move :

And so did set him up on high,
With princes of great dignity,
that rule his people with great fame.
The barren he doth make to bear,
And with great joy her fruit to rear :
therefore praise ye his holy Name.

P S A L. 114. W. W.

WHEN Israel by God's command,
from Pharaoh's land was bent,
And Jacob's house the strangers left,
and with the same train went :
2 In Judah God his glory shew'd,
his holiness most bright ;
So did the Israelites declare
his kingdom, pow'r and might.

3 The sea saw it, and suddenly
as all amaz'd did fly ;
The roaring streams of Jordan's flood,
gave back immediately.

4 As rams afraid, the mountains skipp'd,
their strength did them forsake ;
And as the silly trembling lambs,
their tops did beat and shake.

5 What ailed thee, O sea, that thou,
so suddenly didst fly ?

Ye rolling waves of Jordan's flood,
why turn'd ye so swiftly ?

6 Ye mountains, ev'n as rams afraid,
why did your strength so shake ?

Why did your tops as trembling lambs,
quiver with fear and quake ?

7 O earth, confess thy Sov'reign Lord,
and dread his mighty hand ;

Before the face of Jacob's God
fear ye both sea and land :

8 I mean the God, who from hard rocks
caused floods to appear,
And from the stony flint doth send
fountains of water clear.

P S A L. 115. N.

NOT unto us, Lord, not to us,
but to thy Name give praise,
Both for thy mercy and thy truth,
that are in thee always.

2 Why shall the heathen scorers say,
where is there God become ?

Our God he is in heav'n, and what
he will'd, that he hath done.

3 Their idols silver are and gold,
work of men's hands they be ;

They have a mouth, but do not speak,
and eyes, but do not see :

4 And they have ears join'd to their heads,
but do not hear at all ;

Noses also they formed have,
but not to smell withal :

5 And hands they have, but handle not :
and feet, but cannot walk ;

A throat they have, yet through the same
they do not speak or talk.

6 They and their makers are alike,
and those whose trust they be :

O Israel, trust in the Lord,
thy help and shield is he.

7 O Aaron's house, trust in the Lord,
that still defendeth thee ;

Ye that do fear him, trust in him,
your sure defence is he.

8 The Lord of us hath mindful been,
and will us blest also ;
On Israel and Aaron's house
his blessings will bestow.

9 They that be fearers of the Lord,
he sure will blest them all,

Yea, he will blest them ev'ry one,
Ev'n both the great and small.

10 To you always the living Lord
will multiply his grace,
And also to the children that
shall follow of your race.

11 Ye are the blessed of the Lord,
ev'n of the Lord most high,
Who both the heav'ns and earth did
and fix immoveably. (make,

12 The heav'ns above the highest heav'n
belong unto the Lord ;

The earth unto the sons of men
he gave of free accord.

13 They that be dead do not with praise
set forth the Lord's renown,

Nor any that unto the place
of silence do go down :

14 But we will praise the Lord our God
henceforth for evermore ;

He only worthy is of praise ;
praise ye the Lord therefore.

P S A L. 116. N.

I LOVE the Lord, because the voice
of my pray'r heard hath he ;

I'll ever call on him because,
he bow'd his ear to me.

2 Ev'n when the snares of cruel death
about beset me round,
When pains of hell me caught, and when
I woe and sorrow found ;

3 Upon the name of God the Lord
then did I call and say,

Deliver thou my soul, O Lord,
I do thee humbly pray.

4 The Lord is very merciful,
and just he is also,

And in our God compassion doth
most plentifully flow.

5 The Lord in safety doth preserve,
all those that simple be ;

I was in woeful misery,
and he deliver'd me.

6 And now my soul, since thou art safe,
return unto thy rest,

For largely unto thee the Lord
his bounty hath express'd.

7 Because thou hast delivered,
my soul from deadly thrall,
My moisten'd eyes from mournful tears,
my sliding feet from fall.

8 Before the Lord I in the land
of life will walk therefore :

I did believe, therefore I spake,
but I was troubled sore.

The Second Part.

9 I said in my distress and fear,
that all men liars be :

What shall I pay the Lord for for all
his benefits to me?
10 The wholesome cup of saving health
I thankfully will take,
And on the Name of God will call,
when I my pray'rs do make.
11 I to the Lord will pay my vows
with joy and great delight,
Now at this very present time
in all his people's fight.
12 Right dear and precious in his sight
he always doth esteem
The death of all his holy ones,
whatever men do deem.
13 Thy servant, Lord, thy servant, lo,
I do myself confess,
Son of thy handmaid, thou hast broke
the bonds of my distress.
14 Therefore I'll offer up to thee
a sacrifice of praise;
And I will call upon the Name
of God the Lord always.
15 I to the Lord will pay my vows
with joy and great delight,
Now at this very present time
in all his people's fight:
16 Yea, in the courts of God's own house,
and in the midst of thee,
O thou Jerusalem: therefore
the Lord our God praise ye.

P S A L. 117. N.

O ALL ye nations of the world,
praise ye the Lord always;
And all ye people every where,
set forth his noble praise:
2 For great his kindness is to us,
his truth doth not decay;
Wherefore praise ye the Lord our God,
praise ye the Lord alway.

P S A L. 118. N.

O Give ye thanks to God the Lord,
for very kind is he,
Because his mercy doth endure
to all eternity.
2 Let Israel confess that his
mercy doth ever dure,
Let Aaron's house likewise confess,
his mercy is most sure:
3 Let all that fear the Lord our God,
Ev'n now confess and say,
The mercy of the Lord our God
endureth still alway.
4 In trouble and in heaviness
unto the Lord I cry'd,
Who lovingly heard me at large,
my suit was not deny'd.
5 The Lord himself is on my side,
I will not stand in doubt,
Nor fear what man can do to me,
when God stands me about.
6 The Lord doth take my part with
that help to succour me; (them
Therefore I shall see my desire
upon my enemy.
7 Better it is to trust in God,
than in man's mortal seed:

Or to put confidence in kings
or princes in our need.
8 All nations have inclosed me,
and compassed me round;
But in the Name of God shall I
my enemies confound.
9 They kept me in on ev'ry side,
and did me quite surround;
But in the Lord's most mighty Name
I cast them to the ground.
10 They came about me all like bees,
but in the Lord's great Name
I quench'd their thorns that were on fire,
and did destroy the same.

The Second Part.

11 They did with force thrust sore at me
that I indeed might fall;
But through the Lord I found such help
as did them vanquish all.
12 The Lord is my defence and strength,
my joy, my mirth and song,
And is become to me indeed
a Saviour great and strong.
13 The right hand of the Lord our God
doth bring to pass great things;
He causes voice of joy and health
in righteous men's dwellings.
14 The right hand of the Lord doth
most mighty things to pass; (bring
His hand hath the pre-eminence,
his force is as it was.
15 I shall not die, but ever live,
to utter and declare
The mighty power of the Lord,
his works and what they are.
16 The Lord himself hath chastened,
and hath corrected me;
But not me given over yet
to death as you may see.

17 Set open unto me the gates
of truth and righteousness,
That I may enter into them
his praise for to express.
18 This is the gate of God the Lord,
which open shall be set,
That good and righteous men always
may enter into it.

The Third Part.

19 I will give thanks to thee, O Lord,
and ever will praise thee,
Who hast me heard, and art become
a Saviour unto me.
20 The stone which formerly among
the builders was refus'd,
Is now become the corner-stone,
and chiefly to be us'd.
21 This was the mighty work of God,
it was the Lord's own fact;
And it is wondrous to behold
that great and noble act.
22 This is the joyful day indeed,
which God himself hath wrought;
Let us be glad and joy therein
in heart, in mind and thought.
23 Now help us, Lord, and prosper us,
we wish with one accord:

Blessed is he that comes to us
in the Name of the Lord.
24 God is the Lord that shews us light,
bind ye therefore with cord
Your sacrifice to the altar,
and give thanks to the Lord.
25 Thou art my God, I will confess,
and render thanks to thee;
Thou art my God, and I will praise
thy mercy towards me.
26 O give ye thanks to God the Lord,
for very kind is he,
Because his mercy doth endure
to all eternity.

P S A L. 119. W. W. ALEPH.

Blessed are they that perfect are,
and pure in mind and heart;
Whose lives and conversations do
from God's laws ne'er depart.
2 Blessed are they that give themselves
his statutes to observe,
Seeking the Lord with all their heart,
and never from him swerve.
3 Doubtless such men go not astray,
nor do a wicked thing,
But stedfastly walk in his way
without any wand'ring.
4 'Tis thy commandment and thy will,
that with attentive heed,
Thy precepts which are most divine,
we learn and keep indeed.
5 O would to God it might thee please
my ways so to direct,
That I might always keep thy laws,
and never them reject!
6 So shall I not ashamed be,
whilst I thus set my eyes
And bend my mind always to muse
on thy decrees most wise.
7 Then will I praise with upright heart,
and magnify thy Name,
When I shall learn thy judgments just,
and also prove the same.
8 And wholly will I give myself
to keep thy laws most right;
Forfake me not for ever, Lord,
but shew thy grace and might.

B E T H. *The Second Part.*

9 By what means may a young man best
his life learn to amend?
If that he mark and keep thy word,
and therein his time spend.
10 Unfeignedly I have thee sought,
and thus seeking abide;
O never suffer me, O Lord,
from thy commands to slide.
11 Within my heart and secret thoughts
thy words I have hid still,
That I might not at any time
offend thy holy will.
12 We magnify thy Name, O Lord,
and praise thee evermore;
Thy statutes of most worthy fame,
O Lord, teach me therefore.
13 My lips have never ceas'd to preach,
and publish day and night,

The judgments all which did proceed
from thy mouth full of might.
14 Thy testimonies and thy ways
much more my heart rejoice,
Than all the treasures of the earth,
which worldlings make their choice.
15 Upon thy precepts I will muse,
and thereto frame my talk ;
As at a mark, so will I aim
how I thy ways may walk.
16 My only joys shall be so fix'd,
and on thy laws so set,
That nothing shall me so far blind,
that I thy words forget.

GIMEL. *The Third Part.*

17 Grant to thy servant now such grace,
as may my life prolong ;
Thy holy word then will I keep
both in my heart and tongue.
18 My eyes which are dim and shut up,
so open and make bright,
That of thy law and wondrous works
I may have the clear sight.
19 I am a stranger on the earth
wand'ring now here, now there ;
Thy word therefore to me disclose,
my footsteps for to clear.
20 My soul is ravish'd with desire,
and never is at rest,
But seeks to know thy judgments high,
and what may please thee best.
21 The proud and the malicious men
thou dost destroy each one,
And cursed are such as do not
thy laws attend upon.
22 Lord, turn from merebuke and shame
which wicked men conspire,
For I have kept thy covenants
with zeal as hot as fire.
23 The princes great in council sat
and did against me speak ;
But then thy servant thought how he
thy statutes might not break.
24 For why ? thy cov'nants are the joy
and solace of my heart,
They are my faithful counsellors,
from them I'll not depart.

DALETH. *The Fourth Part*

25 Alas, I am as brought to grave,
and almost turn'd to dust ;
Therefore my life restore again,
as thy promise is just.
26 My ways when I acknowledged,
with mercy thou didst hear ;
Hear now also, and me instruct
thy laws to love and fear.
27 Make me, O Lord, to understand,
thy precepts evermore ;
Then on thy works I'll meditate,
and lay them up in store.
28 My soul I feel so sore oppress'd,
that it doth melt for grief ;
According to thy word therefore
haste, Lord, to send relief.
29 From lying and deceitful lips
let thy grace me defend ;

And that I may learn thee to love,
thy holy law me send. (sure
30 The way of truth both straight and
I chosen have and found ;
Before me I thy judgments set,
which keep me safe and sound.
31 Since then, O Lord, I readily
thy covenants embrace,
Let me therefore have no rebuke,
nor check in any case.
32 Then will I run most joyfully
where thy word doth me call,
When thou enlarged hast my heart,
and rid me out of thrall.

HE. *The Fifth Part.*

33 Instruct me, Lord, in the right way
of thy statutes divine,
And them to keep unto the end
my heart I will incline.
34 Grant me the knowledge of thy law,
and I shall it obey
With heart and mind, and all my might,
I will it keep alway.
35 In the right paths of thy commands
guide me, Lord, I require :
No other pleasure do I wish,
no greater thing desire.
36 Incline mine heart thy laws to keep,
and cov'nants to embrace ;
And from all filthy avarice,
Lord, shield me with thy grace.
37 From vain desires and worldly lusts
turn back my eyes and sight ;
And with thy Spirit strengthen me
to walk thy ways aright.
38 Confirm thy gracious promise, Lord,
which thou hast made to me,
Who am thy servant, and do love,
and nothing fear but thee.
39 Reproach and shame which I do fear,
from me, O Lord, expel ;
For thou dost judge with equity,
and therein dost excel.
40 Behold my heart's desire is bent
thy laws to keep alway ;
O strengthen me so with thy grace,
that it perform I may.

V A U. *The Sixth Part.*

41 Thy mercies great and manifold
let me obtain, O Lord ;
Thy saving health let me enjoy,
according to thy word :
42 So shall I stop the slanderous mouths
of lewd men and unjust :
For in thy faithful word is all
my confidence and trust.
43 The word of truth within my mouth
let evermore be prest ;
For in thy judgments wonderful
my hope doth always rest.
44 And whilst that breath within me doth
this mortal life preserve,
Yea, till this world shall be dissolv'd,
thy law will I observe.
45 So walk will I as set at large
from dread and danger free ;

Because I study how to keep
thy precepts faithfully.
46 Thy noble acts I will describe
as things of most great fame,
Ev'n before kings I will them blaze,
and shrink no whit for shame.
47 I will rejoice then to obey
thy just commands and will,
Which evermore I've loved best,
and so will love them still.
48 My hands I will lift to thy laws
which I have dearly sought,
And practise thy commandments all
in word, in deed, and thought.

Z A I N. *The Seventh Part.*

49 Thy promise which thou mad'st to
remember, Lord, I pray ; (me
For therein have I put my trust
and confidence alway.
50 It is my comfort and my joy,
when troubles me assail ;
For were my life not by thy word,
it suddenly would fail.
51 The proud, and such as God contemn,
still make of me a scorn ;
Yet will I not thy law forsake,
as if I were forlorn ; (works
52 But call to mind, Lord, thy great
shew'd to our fathers old ;
Whereby I feel my joy surmount
my grief an hundred fold.
53 Horror hath taken hold on me,
because the wicked do
Forsake thy righteous law, and will
have no regard thereto.
54 But as for me, I fram'd my songs
thy statutes to exalt.
When I among the strangers dwelt,
and grief did me assault.
55 I thought upon thy Name, O Lord,
by night when others sleep ;
Thy law also I kept always,
and ever will it keep.
56 This grace I did obtain, because
thy covenants most dear
I did embrace, and also keep
with reverence and fear.

CHETH. *The Eighth Part.*

57 O God, who art my part and lot,
my comfort and my stay,
I have decreed and promised
thy laws to keep alway.
58 With my whole heart I humbly su'd,
in presence of thy face ;
As thou therefore hast promised,
Lord, grant to me thy grace.
59 My life I have examined,
and try'd my secret heart,
Which to thy statutes caused me
my feet strait to convert.
60 I did not stay nor linger long,
as they that slothful are,
But hastily thy laws to keep
I did myself prepare.
61 The cruel bands of wicked men
have made of me their prey ;

Yet

Yet would I not thy law forget,
nor from thee go astray.
62 Thy righteous laws and judgments
so very great and high, (are
That ev'n at midnight I will rise
thy Name to magnify.
63 I am companion of all them
who fear thee in their heart;
O therefore grant I never may
from thy commandments start.
64 Thy mercies, Lord, most plenteously
the earth throughout do fill;
O teach me how I may obey
thy statutes and thy will.

TETH. *The ninth Part.*

65 According to thy promise, Lord,
so hast thou with me dealt;
For of thy grace in sundry sorts
have I thy servant felt.
66 Teach me to judge always aright,
and give me knowledge sure;
For stedfastly I do believe
thy precepts are more pure.
67 Before that I afflicted was,
I err'd and went astray;
But now I keep thy holy word,
and make it all my stay.
68 Thou art both good and gracious,
and in thy gifts most free; (Lord,
Thy ordinances how to keep
therefore, O Lord, teach me.
69 The proud and the ungodly have
against me forg'd a lye;
Yet thy commandments still observe
with all my heart will I.
70 Their hearts are ev'n like unto brawn
which is exceeding fat;
But in thy law do I delight,
and nothing seek but that.
71 O happy time, may I well say,
when thou didst me correct!
That I thereby might learn thy laws,
and never them reject.
72 So that thy word and law to me
is dearer manifold,
Than gold and silver in great sums,
or ought that can be told.

JOD. *The Tenth Part.*

73 Thy hands have made and fashioned
thy creature, Lord, am I; (me,
Make me to understand thy law,
and keep it faithfully.
74 So they that fear thee shall rejoice
whenever they me see,
Because I've learned by thy word
to put my trust in thee.
75 I know, O Lord, thy judgments all
most just and righteous be,
And that in very faithfulness
thou hast afflicted me.
76 Now of thy goodness, I thee pray,
some comfort to me send,
And as thou hast me hitherto,
O Lord, still me defend.
77 Thy tender mercies pour on me,
then shall I surely live;

For joy and consolation both
thy law to me doth give.
78 Confound the proud who do me seek,
perversely to destroy;
But as for me, thy laws to know
I will myself employ.
79 Who so with rev'rence do thee fear,
to me let them retire;
And such as know thy covenants,
and them alone desire.
80 My heart without all wavering
let on thy laws be bent,
That no confusion come to me,
nor any discontent.

CAPH. *The Eleventh Part.*

81 My soul doth faint and ceaseth not
thy saving health to crave;
And for thy word's sake still I trust
my heart's desire to have.
82 My eyes do fail with looking for
thy word, and thus I say,
Oh when wilt thou me comfort, Lord?
why dost thou thus delay?
83 Like as a bottle in the smoke,
so am I parch'd and dry'd;
Yet will I not out of my heart
let thy commandments slide.
84 How long, O Lord, shall I yet live
before I see the hour,
That on my foes which me torment
thy vengeance thou wilt pour?
85 Presumptuous men have digged pits,
thinking to make me sure;
Thus quite contrary to thy law
my hurt they do procure.
86 But thy commandments are all true,
and causeless they me grieve,
To thee therefore I do complain,
that thou may'st me relieve.
87 Almost they had me clean destroy'd,
and brought me quite to ground;
Yet by thy statutes I abode,
and therein succour found.
88 Restore me, Lord, again to life,
thy mercies do excel:
And so shall I thy statutes keep,
till death my life expel.

LAMED. *The Twelfth Part.*

89 In heav'n, O Lord, where thou dost
thy word is stablish'd sure, (dwell,
And shall to all eternity
fast settled there endure.
90 From age to age thy truth abides,
as doth the earth witness;
Whose ground-work thou hast laid so
as no tongue can express. (sure,
91 Ev'n to this day we may well see
how thou dost them preserve,
According to thy ordinance;
for all things do thee serve.
92 Had it not been that in thy law
my soul had comfort sought,
Long time e'er now in my distress
I had been brought to nought.
93 Therefore will I thy precepts keep
in memory full fast,
Because that thou by them, O Lord,
my life restored hast.

94 No man to me can title make,
for I am only thine;
Save me therefore, for to thy laws
my ears and heart incline.
95 The wicked men that seek my bane,
for me do lie in wait;
But I will meditate upon
thy testimonies great.
96 For nothing in the world I see,
which hath at length no end;
But thy commandments and thy word
beyond all time extend.

MEM. *The Thirteenth Part.*

97 What great desire and fervent love
unto thy law I bear!
On it my daily study is,
that so I may thee fear.
98 Thy words have taught me to exceed
in wisdom all my foes;
For they are ever with me, and
do give me sweet repose.
99 My teachers who did me instruct,
in knowledge I excel;
Because I do thy statutes keep,
and them to others tell.
100 In wisdom I do far surpass
the ancient men also;
And that because I keep thy laws,
and so resolve to do.
101 My feet I have refrain'd likewise
from ev'ry evil way;
That so I might thy word observe
and keep without delay. (swerv'd,
102 I have not from thy judgments
nor shrunk as thou canst tell;
Because thou hast me taught thereby
to live godly and well.
103 O Lord, how sweet unto my taste
I find thy words alway!
Doubtless no honey in my mouth
doth taste so sweet as they.
104 Thy laws have me such wisdom
that I do hate therefore (learn'd,
All wicked and ungodly ways,
and will do evermore.

NUN. *The Fourteenth Part.*

105 Ev'n as a lantern to my feet,
so doth thy word shine bright,
And to my paths where I do go
it is a flaming light.
106 I have both sworn and will perform
in truth and faithfulness,
That I will keep thy judgments just,
and them in life express.
107 Affliction hath me sore oppress'd,
and brought me to death's door;
O Lord, as thou hast promised,
so me to life restore.
108 The free-will-off'rings of my mouth
which I to thee do give
Accept, and teach me how I may
after thy judgments live.
109 My soul is ever in my hand,
great dangers me assail;
Yet I do not thy law forget,
nor it to keep will fail.

110 Altho' the wicked laid their nets
to make of me a prey,
Yet from thy precepts did I not
once swerve or go astray.
111 Thy law, O Lord, I taken have
my heritage to be;
Because such great delight and joy
it doth afford to me.
112 For evermore I have been bent
thy statutes to fulfil,
Ev'n so likewise unto the end,
I will continue still.

SAMECH. *The Fifteenth Part.*

113 All thoughts that vain and wicked
I do always detest; (are
But for thy precepts and thy laws
I ever love them best.
114 Thou art my hid and secret place,
my shield and strong defence;
Therefore have I thy promises
look'd for with confidence.
115 Therefore, ye evil-doers all,
away from me be gone,
For the commandments will I keep
of God my Lord alone.
116 As thou hast promis'd so perform,
that I may live and be
Never ashamed of the hope
which thou hast given me.
117 Uphold me, and I shall be safe
for ought they do or say,
And in thy statutes pleasure take
I will both night and day.
118 Under thy feet thou hast trod such
as do thy statutes break;
For nought avails their subtilty,
their counsels are too weak.
119 Like dross thou cast'st the wicked
wherever they do dwell; (out
Therefore can I as thy commands
love nothing half so well.
120 My flesh doth quake for fear of thee,
my soul is much dismay'd;
By reason of thy judgments great
my heart is sore afraid.

AIN. *The Sixteenth Part.*

121 I do the thing that lawful is,
and give to all men right;
Resign me not to them that would
oppress me with their might:
122 But for thy servant surety be
in that thing which is right;
And never let the proud oppress
me with their rage and spite.
123 My eyes do fail with waiting for
thy health which I do crave;
And for thy righteous promise, Lord,
whereby thou wilt me save,
124 Intreat thy servant lovingly,
and favour to him show;
And thy commands most excellent
teach me also to know.
125 Thy humble servant, Lord, I am,
grant me to understand
How by thy statutes I may know
best what to take in hand,
126 It is now time, Lord, to begin,
for truth doth quite decay;

Thy law likewise they have made void,
and none doth it obey.

127 This is the cause wherefore I love
thy laws much more than gold,
Or jewels fine, which are esteem'd
most costly to be sold.
128 I thought thy precepts all most just,
and so them kept in store;
All crafty and malicious ways
I greatly do abhor.

P E. *The Seventeenth Part.*

129 Thy covenants are wonderful,
and full of things profound;
My soul therefore doth keep them sure,
when they are try'd and found.
130 The entrance of thy word doth give
to men a light most clear;
The simple likewise understand,
when they it read or hear.
131 My mouth I open'd and did pant,
because my soul did long
For thy commandments, which always
do guide my heart and tongue.
132 With mercy and compassion look
upon me from above,
As thou art wont such to behold
as thy Name fear and love.
133 Direct my footsteps by thy word,
that I thy will may know;
And never let iniquity
thy servant overthrow. (harms
134 From slanderous tongues and deadly
preserve and keep me sure;
Thy precepts then will I observe,
with heart upright and pure.
135 Thy countenance, which doth surpass
the sun in its bright hue,
Let shine on me, and by thy law
teach me what to eschew.
136 Rivers of water from my eyes
incessantly do fall,
Because I see how wicked men
thy laws keep not at all.

ZADE. *The Eighteenth Part.*

137 In ev'ry thing, Lord, thou art just,
although the wicked grudge:
And when thou dost sentence pronounce,
thou art a righteous judge.
138 To render right, and flee from guile,
are two chief points most high,
And such as thou hast in thy law
commanded us strictly.
139 My zeal hath ev'n consumed me,
and I am pin'd away,
Because my foes thy word forget,
and will it not obey.
140 Thy word is very pure and doth
greatly my heart rejoice;
Therefore thy servant nothing more
can love or make my choice.
141 And though I be nothing set by,
as one of base degree;
Yet do I not thy laws forget,
nor shrink away from thee.
142 Thy truth and righteousness, O
for ever shall endure; (Lord,

Also thy law is truth itself,
most constant and most pure.

143 Anguish and grief have seiz'd on
and brought me very low; (me,
Yet all thy precepts do I still
delight to hear and know.
144 The righteousness of thy commands
doth last for evermore;
Then teach them me, because in them
my life lies up in store.

KOPH. *The Nineteenth Part.*

145 With fervent heart I call'd and cry'd,
now answer me, O Lord,
That thy commandments to observe
I fully may accord,
146 To thee, my God, I make my suit,
save me, I humbly pray;
Thy testimonies then will I,
always keep and obey.
147 To thee do I cry in the morn
before the day appear;
For in thy word I put my trust,
and thee alone do fear:
148 My eyes prevent the night-watches,
before they call I wake,
That meditating on thy word
I might some comfort take.
149 Incline thine ear to hear my voice,
and pity on me take;
As thou wast wont, so quicken me,
lest life should me forsake.
150 My foes draw near, and greedily
do after mischief run;
Far from thy law they are gone back,
and wickedly it shun.
151 Therefore, O Lord, approach thou
since need doth so require; (near,
For all thy precepts are most true,
then help I thee desire.
152 Concerning thy commandments I
have learned long ago,
That they remain for evermore,
thou hast them grounded so.

RESH. *The Twentieth Part.*

153 My trouble and affliction, Lord,
consider and behold;
Deliver me, for of thy law
I ever take fast hold.
154 Defend my good and righteous cause,
with speed some succour send;
From death as thou hast promised,
Lord, ever me defend.
155 As for the wicked they are far
from saving health and grace;
Because the way thy laws to know
they enter not the trace. [grant;
156 Great are thy mercies, Lord, I
what tongue can them explain?
According to thy judgments good
let me my life obtain.
157 Though many men did trouble me
and persecute me sore,
Yet from thy laws I never shrunk,
nor went aside therefore.
158 The great transgressors I behold,
which is a grief to me,

Because

Because they do not keep thy word,
nor ever seek to thee.

159 Behold how I do love thy laws
with a most upright heart:
Then quicken me, O Lord, for thou
most good and gracious art.
160 Thy word from the beginning hath
been ever true and just.
Thy righteous judgments every one
always continue must.

SCHIN. *The Twenty-first Part.*

161 Princes have persecuted me
without a cause, but saw
It was in vain, for of thy word
my heart did stand in awe.
162 And surely of thy word I was
more joyful and more glad,
Than he that of rich spoils and prey
great store and plenty had.
163 But as for lies and falsities,
them I hate and detest,
Because thy holy law I do
above all things love best.
164 Sev'n times a day I praise thee, Lord,
singing with heart and voice,
Because thy righteous judgments do
greatly my heart rejoice.
165 Great peace and rest shall all such
as do thy statutes love; (have
No danger shall their quiet state
impair or once remove.
166 My only health and comfort, Lord,
I look for at thy hand;
And therefore have I done those things
which thou didst me command.
167 Thy laws have been my exercise,
which my soul most desir'd;
So much to them my love was bent,
that nought else I requir'd.
168 Thy statutes and commandments I
have kept with heart upright;
For all my doings and my ways
are present in thy sight.

TAU. *The Twenty-second Part.*

169 O Lord, let my complaint and cry
before thy face appear;
And as thou hast me promise made,
so teach me thee to fear.
170 O let my supplication, Lord,
have free access to thee;
And let me be delivered,
as thou hast promis'd me.
171 Then shall my lips thy praises speak
after most ample sort,
When thou thy statutes hast me taught,
wherein stands my comfort.
172 My tongue shall freely preach thy
and evermore confess (word,
Thy famous acts and noble laws
are truth and righteousness.
173 Streth out thy hand, I thee beseech,
and speedily me save;
For thy commandments to observe
chosen, O Lord, I have.
174 Of thee alone, Lord, I crave health,
for other I know none;

And in thy law to meditate,
I do delight alone.
175 Grant me therefore long days to
thy name to magnify, (live,
And of thy judgments wonderful
let me the favour try.
176 For I was lost and went astray
ev'n like a wand'ring sheep;
O seek me for I have not fail'd
thy statutes for to keep.

P S A L. 120. T. S.

IN trouble and in thrall
Unto the Lord I call.
and he doth me comfort,
Deliver me, I pray,
From lying lips alway,
and tongues of false report.
2 What 'vantage or what thing
Gett'st thou thus for to sting,
thou false and flatt'ring liar?
Thy tongue doth hurt 'tis seen,
No less than arrows keen,
or hot consuming fire.
3 Alas! that I am fain
In those tents to remain,
which Kedar are by name;
By whom the flock elect
And all of Isaac's sect,
are put to open shame.
4 With them that peace do hate
I came to meditate,
and set a quiet life:
But when my mind was told,
Causeless I was controul'd
by them that loved strife.

P S A L. 121. W. W.

ILift my eyes to Sion hill,
from whence I do attend
till succour God me send;
The mighty God me succour will,
which heav'n and earth did frame,
and all things therein name.
2 Thy foot from slip he will preserve,
and will thee safely keep;
for he doth never sleep:
Lo, him that Israel doth conserve
sleep never can surprise,
nor slumber close his eyes.
3 The Lord thy keeper is alway,
on thy right hand is he
a shade to cover thee:
The sun shall not thee parch by day,
nor moon, scarce half so bright,
with cold thee hurt by night.
4 The Lord will keep thee from distress,
and will thy life sure save:
yea, thou shalt also have
In all thy business good success;
when thou go'st in or out,
he'll compals thee about.

P S A L. 122. W. K.

IDID in heart rejoice
to hear the people's voice,
In offering so willingly:
For let us up, say they,

And in the Lord's house pray:
thus spake the folk with amity.
2 Our feet that wander'd wide
Shall in thy gates abide,
O thou Jerusalem full fair,
Which art so seemly set
Much like a city neat,
whither the people do repair.
3 The tribes with one accord
To give thanks to the Lord
are thither bent their way to take:
So God before did tell
That there his Israel
their prayers should together make.
4 For there are thrones erect,
And that for this respect,
to set forth justice orderly:
Which thrones right to maintain,
To David's house pertain,
his folk to judge with equity.
5 To pray let us not cease
For Jerusalem's peace:
thy friends God keep in amity;
Peace be thy walls about;
And prosper thee throughout
thy palaces continually.
6 For my friends sake will I
Wish that prosperity
may evermore abide in thee;
God's house doth me allure
Thy wealth for to procure,
As much as lies in me.

P S A L. 123. T. S.

OThou that in the heav'ns dost dwell,
I lift my eyes to thee:
Ev'n as a servant lifteth his,
his master's hands to see:
2 As handmaids watch their mistress'
some grace for to achieve, (hand,
So we behold the Lord our God,
till he doth us forgive.
3 O grant to us compassion, Lord,
and mercy in thy sight,
For we are fill'd and overcome
with hatred and despite.
4 Our minds are fill'd with great rebuke,
the rich and worldly-wise
Do make of us their mocking-stocks,
the proud do us despise.

P S A L. 124. W. W.

NOW Israel
may say, and that truly,
If that the Lord
had not our cause maintain'd,
If that the Lord
had not our right sustain'd,
When all the world
against us furiously
Made their uproars,
and said we should all die:
2 Then long ago
they had devour'd us all,
And swallow'd quick,
for ought that we could deem;
Such was their rage,
as we might well esteem;

And

And as the floods
with mighty force do fall,
So had they now
our lives ev'n brought to thrall.

3 The raging streams
most proud in roaring noise,
Had long ago
overwhelm'd us in the deep:
Praised be God
which doth us safely keep
From bloody teeth
and their most cruel voice,
Which as a prey
to eat us would rejoice.

4 Ev'n as a bird
from fowlers gin or pen
Escapes away,
right so it fares with us;
Broke are the nets,
and we escaped thus.
God that made heav'n
and earth is our help then,
His Name hath sav'd
us from those wicked men.

P S A L. 125. W. K.

SUCH as in God the Lord do trust,
as Sion mount shall firmly stand,
and be removed at no hand:
The Lord will count them right and just,
so that they shall be sure
for ever to endure.

2 As many mountains huge and great
Jerusalem about do close,
so will the Lord do unto those
Who on his godly will do wait:
such are to him so dear
they never need to fear.

3 For though the righteous try doth he,
by making wicked men his rod,
lest they through grief forsake their
It shall not always their lot be. (God,
Give, Lord, to us thy light,
whose hearts are true and right:

4 But as for such as turn aside [ought,
by crooked ways which they out
the Lord will surely bring to nought;
With workers vile they shall abide;
but peace with Israel
for evermore shall dwell.

Another of the same, by W. W.

THose that do place their confidence
upon the Lord our God only,
And flee to him for their defence
in all their need and misery,
Their faith is sure still to endure,
grounded on Christ the corner-stone;
Mov'd with no ill, but standeth still,
stedfast like to the mount Sion.

2 And as about Jerusalem
the mighty hills do it compass,
So that no foes can come to them
to hurt that town in any case;
So God indeed in every need,
his faithful people doth defend,
Standing them by assuredly end.
from this time forth world without

3 Right wise and good is our Lord God,
and will not suffer certainly
The sinner's and ungodly's rod
to rest upon his family,
Lest they also from God should stray,
falling to sin and wickedness:
O Lord, defend both night and day
thy little flock and them still blest.

4 O Lord, do good to Christians all
that steadfast in thy word abide;
But such as from the Lord do fall,
and to false doctrine daily slide,
Them will the Lord scatter abroad,
with hypocrites thrown down to hell;
God will them send pains without end;
but, Lord, grant peace to Israel.

P S A L. 126. W. W.

WHEN that the Lord again
his Sion had forth brought
From bondage great
And also servitude extreme;
His work was such
As did surmount man's heart and
So that we were (thought,
Much like to them that use to dream;
Our mouths were all
with laughter filled then,
Also our tongues
did shew us joyful men.

2 The heathen folk
Were forced then this to confess,
How that the Lord
For them also great things had done;
but much more we,
And therefore can confess no less;
Wherefore to joy
We have good cause, as we begun.

O Lord, go forth,
Thou canst our bondage end,
Who to deserts
dost flowing rivers send.

3 Full true it is,
That they which sow in tears indeed,
A time will come
When they shall reap in mirth and joy:
They went and wept
In bearing of their precious seed,
For that their foes
Full oftentimes did them annoy;
But their return
they joyfully shall see,
Their sheaves bring home,
and not impaired be.

P S A L. 127. W. W.

EXcept the Lord the house doth make,
and thereunto doth set his hand,
what men do build it cannot stand:
Likewise in vain men undertake
cities and holds to watch and ward,
except the Lord be their safe-guard.

2 Tho' in the morn ye rise early,
and so at night go late to bed,
eating with carefulness your bread,
Your labour is but vanity: (keep
but they whom God doth love and
enjoy all things with quiet sleep.

3 Therefore mark well when you do see,
that men have heirs t'enjoy their land,
it is the gift of God's own hand:
For God doth multiply to thee
of his great liberality
the blessing of posterity.

4 And when the children come to age,
they grow in strength and activeness,
in perion and in comeliness:
So that a shaft shot with courage
of one that hath a most strong arm,
flies not so swift, nor doth like harm.

5 O well is he that hath his quiver
furnished with such artillery;
for when in peril he shall be,
Such one shall never quake or shiver,
when he doth plead before the judge
against his foes that bear him grudge.

P S A L. 128. T. S.

BLESSED art thou that fearest God,
and walkest in his ways;
For of thy labour thou shalt eat,
happy shall be thy days.

2 Like fruitful vines on thy house-side
so doth thy wife spring out:
Thy children stand like olive-plants
thy table round about.

3 Thus art thou blest that fearest God,
and he shall let them see
The promised Jerusalem,
and her felicity.

4 Thou shalt thy children's children see
to thy great joy's encrease,
And likewise grace on Israel,
prosperity and peace.

P S A L. 129. N.

OFT they, now Israel may say,
me from my youth assail'd;
Ort they assail'd me from my youth,
yet never have prevail'd.

2 Upon my back the plowers plow'd,
and furrows long did cast:
The righteous Lord hath cut the cords
of wicked men at last.

3 They that hate me shall be asham'd
and turned back also,
And made as grafs upon the house,
which withers ere it grow;

4 Whereof the mower cannot find
enough to fill his hand;
Nor can he fill his lap that goes
to glean upon the land,

5 Nor passers-by pray God on them
to let his blessing fall;
Nor say, We bless you in his Name
who is Lord over all.

P S A L. 130. W. W.

LORD, unto thee I make my moan,
when dangers me oppress;
I call, I sigh, complain and groan;
trusting to find release.

2 Harken, O Lord, to my request,
unto my suit incline,
And let thine ears, O Lord, be prest
to hear this prayer of mine.

3 O Lord our God, if thou survey
our sins and them peruse,
Who shall escape? or who dare say,
I can myself excuse?
4 But thou art merciful and free,
and boundless in thy grace,
That we might always careful be
to fear before thy face.
5 In God the Lord I put my trust,
my soul waits on his will;
His promise is for ever just,
and I hope therein still.
6 My soul to God hath great regard,
wishing for him alway;
Much more than they that watch and
to see the dawning day. (ward
7 O Israel, trust in the Lord,
with him there mercy is,
And he doth plenteously afford
redemption unto his.
8 Ev'n he it is that Israel shall
through his abundant grace
Redeem from his offences all,
and holy them deface.

P S A L. 131. N.

O Lord, I am not puffed in mind,
I have no scornful eye,
I do not exercise myself
in things that be too high:
2 But as a child that weaned is
ev'n from his mother's breast,
So have I, Lord, behaved myself
in silence and in rest.
3 O Israel, trust in the Lord,
let him be all thy stay
From this time forth for evermore,
from age to age alway.

P S A L. 132. N.

Remember David's troubles, Lord,
how unto thee he swore,
And vow'd a vow to Jacob's God,
to keep for evermore;
2 I will not come within my house,
nor climb up to my bed,
Nor let my temples take their rest,
nor eyes within my hean;
3 Till I have found out for the Lord
a place to sit thereon,
An house for Jacob's God to be
an habitation.
4 We heard of it at Ephrata,
there did we hear this sound,
And in the fields and forests there,
these voices first were found.
5 We will assay and go into
his tabernacle there,
Before his footstool to fall down,
and worship him in fear.
6 Arise, O Lord, arise, I pray
into thy resting place,
Thou and the ark of thy great strength,
the presence of thy grace.
7 Let all thy priests be clothed, Lord,
with truth and righteousness,
Let all thy saints with songs of praise
their joyfulness express.

8 And for thy servant David's sake
refuse not, Lord, I pray,
The face of thy Anointed, and
turn not from him away.

The Second Part.

9 The Lord to David sware in truth,
and will not shrink from it;
The fruit that from thy loins proceed
upon thy seat shall sit;
10 And if thy sons my laws will keep
that I shall learn each one,
Then shall their sons for ever sit
upon thy princely throne.
11 The Lord himself hath Sion chose,
and loves therein to dwell,
Saying, This is my resting-place,
I love and like it well;
12 And I will bless with great increase
her victuals ev'ry where;
And also satisfy with bread
the needy that be there.
13 With my salvation I will clothe
her priests for evermore,
And all her saints likewise shall sing
and shout for joy therefore.
14 There will I surely make the horn
of David for to bud;
For there I have ordain'd for him
a lantern bright and good.
15 As for his foes, I will them clothe
with shame for evermore;
But I will cause his crown to shine
more fresh than heretofore.

P S A L. 133. W. W.

O What a happy thing it is,
and joyful for to see,
Brethren to dwell together in
friendship and unity!
2 'Tis like the precious ointment that
was pour'd on Aaron's head,
Which from his beard down to the skirts
of his rich garments spread.
3 And as the lower ground doth drink
the dew of Hermon hill,
And Sion with his silver drops
the fields with fruit doth fill;
4 Ev'n so the Lord doth pour on them
his blessings manifold,
Whose hearts and minds sincerely do
this knot fast keep and hold.

P S A L. 134. W. W.

BEHOLD, and have regard,
ye servants of the Lord,
Who in his house by night do watch,
praise him with one accord.
2 Lift up your hands on high
unto his holy place,
And give the Lord his praises due,
his benefits embrace.
3 For why? the Lord our God
who heav'n and earth did frame,
Doth Sion bless, and will preserve
for evermore the same.

P S A L. 135. N.

O Praise the Lord, praise ye his Name,
praise him with one accord;
O praise him still, all ye that be
the servants of the Lord.
2 O praise him, ye that stand and be
in the house of the Lord;
Ye of his court and of his house,
praise him with one accord.
3 Praise ye the Lord, for he is good,
sing praises to his Name;
It is a good and pleasant thing
always to do the same.
4 For why? the Lord hath Jacob chose
his very own ye see;
So hath he chosen Israel
his treasure for to be.
5 For this I know and am right sure,
the Lord is very great;
He is indeed above all gods,
most easy to intreat.
6 For whatsoever pleaseth him,
all that full well he wrought
In heav'n, in earth, and in the sea,
which he hath made of nought.
7 He lifts the clouds above the earth,
he lightnings makes and rain;
He bringeth forth the winds also,
and nothing made in vain.
8 He smote the first-born of each thing
in Egypt that took rest,
He spared there no thing living,
the man nor yet the beast.
9 He did likewise shew wonders great
on their inhabitants,
Upon king Pharaoh, and also
on his severe servants.
10 He smote then many nations, and
did great and wondrous things;
He likewise slew the mightiest
and chiefest of their kings;
11 Schon king of the Amorites,
and Og king of Basan;
He slew also the kingdoms all
that were of Canaan;
12 And gave their land to Israel
an heritage to be,
To Israel his people and
to their posterity.

The Second Part.

13 Thy Name shall still endure, and thy
memorial likewise,
Throughout all generations that
are now, or shall arise.
14 The Lord most surely will avenge
his people all with speed;
And to his servants he will shew
favour in time of need.
15 The idols of the heathen which
are in the coasts and lands,
Of silver and of gold they be,
the work ev'n of men's hands;
16 They have their mouths, but cannot
and eyes that have no sight; (speak,
And they have ears, but nothing hear,
their mouths are breathless quite.
17 Wherefore all they are like to them
that so do set them forth,

P S A L M CXXXVI, CXXXVII.

And likewise those that in them trust,
or think they be ought worth.

18 O all ye house of Israel,
see that ye praise the Lord;
And ye that be of Aaron's house,
praise him with one accord.

19 And ye that be of Levi's house,
praise ye likewise the Lord,
All ye that stand in awe of him,
praise him with one accord.

20 And out of Sion sound his praise,
the great praise of the Lord
Who dwelleth in Jerusalem:
praise him with one accord.

P L A L. 136. N.

PRAISE ye the Lord, for he is good,
for his mercy endureth for ever.

2 Give praise unto the God of gods;
for his mercy, &c.

3 Give praise unto the Lord of lords;
for his mercy, &c.

4 Who only doth great wondrous works;
for his mercy, &c.

5 Who by his wisdom made the heavens;
for his mercy, &c.

6 Who on the waters stretch'd the earth;
for his mercy, &c.

7 Who made great lights to shine abroad,
for his mercy, &c.

8 The sun to rule the lightsome day,
for his mercy, &c.

9 The moon and stars to rule the night;
for his mercy, &c.

10 Who Egypt smote with the first-born;
for his mercy, &c.

11 And Israel brought out from thence,
for his mercy, &c.

12 With mighty hand and out-stretch'd
for his mercy, &c. (arm,

13 Who cut the Red-sea in two parts;
for his mercy, &c.

14 And Israel made to pass through;
for his mercy, &c.

15 And drowned Pharaoh and his host;
for his mercy, &c.

16 Through wilderness his people led;
for his mercy, &c.

17 Who did smite great and noble kings;
for his mercy, &c.

18 Yea, and also slew mighty kings;
for his mercy, &c.

19 Sehon king of the Amorites;
for his mercy, &c.

20 And Og the king of Basan land;
for his mercy, &c.

21 And gave their land for heritage;
for his mercy, &c.

22 Even to his servant Israel;
for his mercy, &c.

23 Rememb'ring us in low estate;
for his mercy, &c.

24 And from oppressors rescu'd us;
for his mercy, &c.

25 Who giveth food unto all flesh;
for his mercy, &c.

26 Praise ye the Lord of heav'n above;
for his mercy, &c.

27 Give thanks unto the Lord of lords;
for his mercy endureth for ever.

Another of the same, by T. C.

O Praise the Lord benign,
whose mercy ne'er decays;
Give thanks and praises sing
to God of gods always;
For certainly,
his mercies dure
Both firm and sure
eternally.

2 The Lord of lords praise ye,
whose mercies ever dure:
Great wonders only he
doth by his power sure:
For certainly, &c.

3 Which God omnipotent
by his great wisdom he
The heav'n and firmament
did frame, as we may see:
For certainly, &c.

4 Yea, he the heavy charge
of all the earth did lay
Upon the waters large,
remaining to this day;
For certainly, &c.

5 Great lights he made, for why?
his mercy lasts alway;
The sun most gloriously
to rule the lightsome day:
For certainly, &c.

6 Also the moon so clear,
which shineth in our sight,
And stars that do appear
to guide the darksome night;
For certainly, &c.

7 With grievous plagues and sore
all Egypt smote he then,
The first-born less or more,
he slew of beasts and men;
For certainly, &c.

8 And from amidst their land
his Israel forth brought,
Which he with mighty hand
and out-stretched arm hath wrought:
For certainly, &c.

9 The sea he cut in two,
which stood up like a wall,
And made through it to go
his chosen children all:
For certainly, &c.

10 But overwhelmed then
the haughty king Pharaoh,
With his huge host of men
and chariots also:
For certainly, &c.

11 Who led through wilderness
his people safe and sound;
And for his love endless
great kings he brought to ground.
For certainly, &c.

12 And with puissant hand
slew kings of mighty fame,

As of the Amorites land
Sehon the king by name:
For certainly, &c.

13 And Og, the giant large,
of Basan king also,
Whose land for heritage
he gave his people to:
For certainly, &c.

14 Even unto Israel
his servant dear I say,
That he therein might dwell,
and there abide alway:
For certainly, &c.

15 Who us remember'd when
in our most low degree,
And from oppressors then
in safety set us free;
For certainly, &c.

16 Who doth all flesh with food
abundantly supply;
Wherefore let God most good
be prais'd incessantly.
For certainly
his mercies dure
both firm and sure
eternally.

P S A L. 137. W. W.

WHEN we did sit in Babylon
the rivers round about,
Then in remembrance of Sion
the tears for grief burst out.

2 We hang'd our harps and instruments
the willow-trees upon:
For in that place men for their use
had planted many one.

3 Then they to whom we pris'ners were
said to us tauntingly,
Now let us hear your Hebrew songs
and pleasant melody.

4 Alas! said we, who can once frame
his heavy heart to sing
The praises of our loving God,
thus under a strange king?

5 But yet if I Jerusalem
out of my heart let slide;
Then let my fingers quite forget
the warbling harp to guide:

6 And let my tongue within my mouth
be ty'd for ever fast,
If I rejoice before I see
thy full deliv'rance past.

7 Therefore, O Lord, remember now
the cursed noise and cry
That Edom's sons against us made,
when they rais'd our city.

8 Remember, Lord, their cruel words,
when with a mighty sound
They cried, Down, yea, down with it
unto the very ground.

2 Ev'n so shalt thou, O Babylon,
at length to dust be brought;
And happy shall that man be call'd,
that our revenge hath wrought:

10 Yea, blessed shall that man be call'd,
that takes thy little ones
And dashes them in pieces small
against the very stones.

PSAL. 138. N.

THEE will I praise with my whole
my Lord my God, always; (heart,
Even in the presence of the gods
I will advance thy praise.

2 Towards thy holy temple I
will look and worship thee;
And praised in my thankful mouth
thy holy Name shall be:

3 Even for thy loving-kindness sake,
and for thy truth withal:
For thou thy Name hast by thy word
advanced over all.

4 When I did call, thou heardest me,
and thou hast made also
The power of increased strength
within my soul to grow.

5 Yea, all the kings on earth shall give
praise unto thee, O Lord:
For they of thy most holy mouth
have heard thy mighty word.

6 They of the ways of God the Lord
in singing shall repeat;
Because the glory of the Lord
is so exceeding great.

7 The Lord is high, but yet he doth
the lowly man respect;
The proud he knows far off, and them
with scorn he doth reject.

8 Although in midst of trouble I
do walk, yet shall I stand
Reviv'd by thee; for thou, O Lord,
will stretch out thy right hand,

9 Upon the wrath of all my foes,
and saved shall I be
By thy right hand; the Lord God will
perform his work to me.

10 Thy mercies last for evermore:
Lord, do me not forsake;
Forsake me not, who am the work
which thy own hand did make.

PSAL. 139. N.

O Lord, thou hast metry'd and known,
my sitting down dost know,
My rising up and thoughts far off
thou understand'st also.

2 My path, yea, and my bed likewise
thou art about always,
And by familiar custom art
acquainted with my ways.

3 No word is in my tongue, O Lord,
that is not known to thee;
Thou hast beset me round about,
and laid thy hand on me.

4 Such knowledge is too wonderful
and past my skill to gain;
It is so high that I unto
the same cannot attain.

5 From thy all-seeing Spirit then,
Lord, whither shall I go?
Or whither shall I fly away
from thy presence also?

6 For if to heav'n I do climb up,
lo, thou art present there;
In hell if I lie down below,
ev'n there thou dost appear.

7 Yea, let me take the morning wings,
and let me go and dwell
Ev'n in the very utmost parts,
where flowing seas do swell:

8 Yet certainly there also shall
Thy hand me lead and guide,
And thy right hand shall hold me fast,
and make me to abide.

9 Or if I say the darkness shall
shroud me quite from thy sight,
Ev'n then the night that is most dark
about me shall be light.

10 The darkness hideth not from thee,
but night doth shine as day:
To thee the darkness and the light
are both alike alway.

The Second Part.

11 For thou possessedst my reins,
and thou didst cover me,
Within my mother's womb, when I
was there inclos'd by thee.

12 Thee will I praise; made fearfully
and wondrously I am;
Thy works are marvellous, right well
my soul doth know the same.

13 My bones they are not hid from thee,
altho' in secret place
I have been made, and in the earth
beneath I shaped was:

14 When I was formless, then thy eye
saw me; for in thy book
Were all my members written, and
nought after fashion took.

15 The thoughts therefore of thee, O
how dear are they to me! (God,
And of them all, how very great
the endless numbers be?

16 If I could count them, lo, their sum
more than the sand they be;
And whensoever I awake
I present am with thee.

17 The wicked and ungodly thou
most certainly wilt slay;
Therefore now, all ye bloody men,
depart from me away.

18 These are the men, O Lord, who speak
most wickedly of thee,
And take thy Name in vain, because
thy enemies they be.

19 Hate I not them that hate thee, Lord,
and that in earnest wise?
Am I not grieved with all those
that up against thee rise?

20 I hate them with a perfect hate,
ev'n as my utter foes:
Try me, O God, and know my heart,
my thoughts prove and disclose.

21 Consider, Lord, if wickedness
in me there any be;
And in thy way, O God my guide,
for ever lead thou me.

PSAL. 140. N.

LORD, save me from the evil man
and from his pride and spite,
And from all those also who do
in violence delight:

2 Who evermore on me make war,
their tongues, lo, they have whet
Like serpents; underneath their lips
is adders poison set.

3 Keep me, O Lord, from wicked hands,
preserve me to abide
Free from the cruel man that means
to cause my steps to slide.

4 The proud have laid a snare for me,
and they have spread a net
With cords in my pathway, and gins
for me also have set.

5 Therefore I said unto the Lord,
thou art my God alone,
Hear me therefore, O hear the voice
wherewith I pray and moan.

6 O Lord my God, thou only art
the strength that saveth me;
My head in day of battle hath
been cover'd still by thee.

7 Let not, O Lord, the wicked have
the end of his desire,
Perform not his ill thoughtt, lest he
with pride be set on fire.

8 Of them that compass me about,
the chiefest of them all,
Lord, let the mischief of their lips
upon their own heads fall;

9 Let coals fall on them, let them be
cast in consuming flame,
And in deep pit, that never they
may rise out of the same.

10 For no backbiters shall on earth
be set in stable plight:
And evil to destruction still
shall hunt the cruel wight

11 I know the Lord th' afflicted will
revenge and judge the poor:
The just shall praise thy Name, and shall
dwell with thee evermore.

PSAL. 141. N.

O Lord, upon thee do I call,
then haste thee unto me,
And hearken thou unto my voice
when I do cry to thee:

2 As incense let my pray'rs still be
directed in thy eyes,
And the uplifting of my hands
an evening sacrifice.

3 For guiding of my mouth, O Lord,
set thou a watch before,
And also of my moving lips,
O Lord, keep thou the door.

4 That I should wicked works commit
incline thou not my heart,
With ill men of their delicates,
Lord, let me eat no part.

5 But let the righteous smite me, Lord,
for that is good for me;
Let him reprove me, and the same
a precious oil shall be.

6 Such smiting shall not break my head,
the time shall shortly fall,
When I shall in their misery
make prayers for them all.

7 And when in stony places down
their judges shall be cast,

Then

Then shall they hear my words, because
they have a pleasant taste.
8 Our bones about the pit's mouth are
all scattered, and found
As when one breaketh and doth hew
the wood upon the ground.
9 But, O my Lord and God, my eyes
do look up unto thee;
In thee is all my trust, let not
my soul forsaken be.
10 Keep and preserve me from the snare
which they for me have laid,
And from the gins of wicked men,
whereof I am afraid.
11 The wicked into their own nets
together let them fall,
While I do by thy help escape
the danger of them all.

P S A L. 142. N.

UNTO the Lord God with my voice
I did send out my cry,
And with my strained voice unto
the Lord God prayed I:
2 My meditation in his sight
to pour I did not spare,
And in the presence of the Lord
my trouble did declare.
3 Altho' perplexed was my soul,
my path was known to thee:
In way where I did walk a snare
they sily laid for me.
4 I look'd and view'd on my right hand,
but none there would me know;
All refuge failed me, and for
my soul none care did show.
5 Then cried I to thee and said,
O Lord, my hope thou art,
And in the land of the living
my portion and my part.
6 Hear now my cry, for I am brought
full low, deliver me
From them that do me persecute,
for me too strong they be:
7 That I may praise thy Name, my soul
from prison, Lord, bring out:
When thou art good to me, the just
shall compais me about.

P S A L. 143. N.

LORD hear my pray'r and my com-
which I do make to thee, (plaint
And in thy native truth and in
thy justice answer me.
2 In judgment with thy servant, Lord,
O enter not at all:
For justify'd be in thy sight
not one that liveth shall.
3 The enemy pursu'd my soul,
my life to ground hath thrown
And laid me in the dark like them
that are to grave gone down:
4 Therefore my spirit in me is
in great perplexity,
My heart within me is also
afflicted grievously.
5 Yet I record time past, and on
thy works I meditate,

Yea, I do muse upon the works
that thy hands have create.
6 To thee, O Lord my God, do I
stretch forth my craving hands;
My soul desireth after thee
as do the thirsty lands.
7 Hear me with speed, my spirit fails,
hide not thy face, lest I
Be like to them that in the pit
sink down, and there do lie.
8 Let me thy loving-kindness in
the morning hear and know,
For in thee is my trust, shew me
the way that I should go.
9 For unto thee I lift my soul,
O Lord, deliver me
From all mine enemies, for I
have hid myself with thee.
10 Teach me to do thy will, for thou,
thou art my God alway,
Let thy good spirit to the land
of mercy me convey.
11 For thy Name's sake with quick'ning
alive do thou me make, (grace
And out of trouble bring my soul,
even for thy justice sake;
12 And of thy mercy slay my foes,
let them destroyed be
That do oppress my soul, for I
a servant am to thee.

P S A L. 144. N.

BLeft be the Lord, my strength that
instruct my hands to fight, (doth
The Lord that doth my fingers frame
to battle by his might.
2 He is my hope, my fort, and tow'r,
deliverer and shield;
In him I trust, my people he
subdues to me to yield.
3 O Lord, what thing is man that him
thou dost so highly prize!
O: son of man, that upon him
thou thinkest in such wise!
4 Man is but like to vanity,
so pass his days to end,
As fleeting shade. Bow down, O Lord,
the heav'ns, and thence descend;
5 The mountains touch, and they shall
cast forth thy light'nings flame, (smoke,
And scatter them; thy arrows shoot,
consume them with the same.
6 Send down thy hand from heav'n
O Lord, deliver me. (above;
Take me from waters great, from hand
of strangers set me free;
7 Whose subtil mouth of vanity
with flatt'ring words doth treat
And their right hand is a right hand
of falshood and deceit.
8 A new song will I sing to thee,
O God the Lord most high,
And on a ten-string'd lute also
praise thee most joyfully.
9 Ev'n he it is that only gives
deliverance to kings:
Unto his servant David help
from hurtful sword he brings.

10 From strangers hand me save and
whose mouth talks vanity, (shield,
And their right hand is a right hand
of guile and subtilty.
11 That so our sons may be as plants
which growing youth doth rear,
Our daughters as carv'd corner-stones,
like to a palace fair;
12 Our garners full, and plenty may
of lundry sorts be found;
Or sheep bring thousands, in our streets
ten thousands may abound.
13 Our oxen be to labour strong,
that none may us invade;
No goings out there be, nor cries
within our streets be made.
14 The people happy are that with
such blessings great are stor'd;
Yea, blessed all the people are
whose God is God the Lord.

P S A L. 145. N.

THEE will I laud, my God and King,
and bless thy Name alway;
For ever will I praise the same,
and bless thee day by day.
2 Great is the Lord, most worthy praise,
his greatness none can reach:
From race to race they shall thy works
praise, and thy power preach.
3 I of thy glorious Majesty
the beauty will record,
And meditate upon thy works
most wonderful, O Lord:
4 And they shall of thy pow'r, and of
thy faithful acts declare;
And I to publish all abroad
thy greatness will not spare.
5 And they into the mention shall
break of thy goodness great,
And I aloud thy righteousness
in singing will repeat.
6 The Lord our God most gracious is
and merciful also,
Of great abounding mercy, and
to anger he is slow.
7 Yea, good to all; and all his works
his mercy doth exceed;
Lo, all thy works do praise thee, Lord,
and honour thee indeed.
8 Thy saints do bless thee, and they do
thy kingdom's glory show,
And blaze thy pow'r, to cause the sons
of men the same to know:

The Second Part.

9 And of thy kingdom's majesty
do spread the glorious praise,
Thy kingdom, Lord, a kingdom is
that doth endure always;
10 And thy dominion through each age
endures without decay;
The Lord upholdeth them that fall,
their sliding he doth stay.
11 The eyes of all do wait on thee,
thou dost them all relieve,
And thou to each sufficing food
in season due dost give.

12 Thou openest thy plenteous hand,
and bounteously doth fill
All things whatever that do live
with gifts of thy good will.
13 The Lord is just in all his ways,
his works are holy all,
And he is near all those that do
in truth upon him call.
14 He the desires of all them
that hear him will fulfil,
And he will hear them when they cry,
and save them all he will.
15 The Lord preserves all those to him
that bear a loving heart;
But he all them that wicked are
will utterly subvert.
16 My thankful mouth shall gladly speak
the praises of the Lord:
All flesh to praise his holy Name
for ever shall accord.

P S A L. 146. J. H.

MY soul, praisethou the Lord always,
my God I will confess;
While breath and life prolong my days
my tongue no time shall cease.
2 Trust not in worldly princes then,
though they abound in wealth;
Nor in the sons of mortal men,
in whom there is no health.
3 For why? their breath doth soon de-
to earth anon they fall, (part,
And then the counsels of their heart
decay and perish all.
4 Blessed and happy are all they
whom Jacob's God doth aid,
And he whose hope doth not decay,
but on the Lord is staid:
5 Who made the earth and waters deep,
the heav'n's most high withal;
Who doth his word and promise keep
in truth, and ever shall.
6 With right always doth he proceed
for such as suffer wrong,
The poor and hungry he doth feed,
and loose the fetters strong.
7 The Lord doth send the blind their
the lame to limbs restore; (sight,
He loveth all that are upright,
and just men evermore:
8 He doth defend the fatherless,
and strangers sad in heart,
He frees the widow from distress,
and ill men's ways subvert.
9 The Lord thy God eternally,
O Sion, still shall reign,
In time of all posterity
for ever to remain.

P S A L. 147. N.

PRAISE ye the Lord, for it is good
unto our God to sing;
For it is pleasant, and to praise
it is a comely thing.
2 The Lord his own Jerusalem
he buildeth up alone,
And the dispers'd of Israel
doth gather into one.

3 He heals the broken in their heart,
their sores up doth he bind;
He counts the number of the stars,
and names them in their kind.
4 Great is the Lord, great is his pow'r,
his wisdom infinite;
The Lord relieves the meek, and throws,
to ground the wicked wight.
5 Sing unto God the Lord with praise,
unto the Lord rejoice,
And to our God upon the harp
advance your singing voice.
6 He covers heav'n with clouds, and for
the earth prepareth rain,
And on the mountains he doth make
the grafs to grow again.
7 He gives to beasts their food, and to
young ravens when they cry:
His pleasure not in strength of horse,
nor in man's legs doth lie.
8 But in all those that do him fear
the Lord hath no delight,
And such as do attend upon
his mercy's shining light.

The Second Part.

9 O praise the Lord, Jerusalem,
thy God, O Sion, praise;
For he the bars hath forged strong
wherewith thy gates be stays;
10 Thy children in thee he hath blest,
and in thy borders he
Doth settle peace, and with the flour
of wheat he filleth thee.
11 And his command likewise upon
the earth he sendeth out;
Also his word with speedy course
doth swiftly run about.
12 He giveth snow like wool, and frost
like ashes scatters wide;
Like morsels casts his ice: the cold
thereof who can abide?
13 He sendeth forth his mighty word,
and melteth them again;
His wind he makes to blow, and then
the waters flow amain.
14 The doctrine of his holy word
to Jacob he doth show,
His statutes and his judgments he
gives Israel to know.
15 With any nation hath he not
so dealt, nor have they known
His secret judgments: ye therefore,
praise ye the Lord alone.

P S A L. 148. J. H.

GIVE laud unto the Lord,
from heav'n that is so high,
Praise him in deed and word
above the starry sky;
And also ye,
his angels all,
Armies royal,
praise joyfully.
2 Praise him both moon and sun,
which are so clear and bright;

The same of you be done,
ye glittering stars of light:
And yet no less,
ye heavens fair,
Clouds of the air,
his praise express.

3 For at his word they were
all formed as we see,
At his voice did appear
all things in their degree,
Which he set fast;
to them he made
A law and trade
always to last.

4 Extol and praise God's Name
on earth ye dragons fell;
All deeps, do ye the same,
for it becomes you well;
The same do ye,
fire, hail, ice, snow,
And storms that blow
at his decree.

5 The hills and mountains all,
and trees that fruitful are,
The cedars great and tall,
his worthy praise declare;
Beasts and cattle,
yea, birds of wing,
And worms creeping,
that on earth dwell.

6 All kings both great and small,
with all their pompous train;
Princes and judges all,
that in the world remain,
Exalt his Name;
young men and maids,
Old men and babes,
do ye the same.

7 For his Name shall we prove,
to be most excellent,
Whose praise is far above
the earth and firmament:
For sure he shall
exalt with bliss
The horn of his,
and help them all.

8 His saints all shall forth tell
his praise and worthiness,
The sons of Israel,
each one both more and less:
And also they
that with good will
His words fulfil,
and him obey.

P S A L. 149. N.

SING ye unto the Lord our God
a new rejoicing song,
And let the praise of him be heard
his holy saints among.
2 Let Israel rejoice in God,
and praises to him sing:
And let the seed of Sion be
most joyful in their King:

3 Let them sound praise with voice of
unto his his holy Name, (lute
And with the timbrel and the harp
sing praises to the same.

Veni Creator. Te Deum. The Lord's Prayer. Gloria Patri.

4 For why? the Lord his pleasure all
hath in his people set;
And by deliv'rance he will raise
the meek to glory great.
5 With glory and with honour now
let all his saints rejoice;
Aloud upon their beds also
advance their singing voice.
6 And in their mouths let be the high
praises of God the Lord,
And in their hands likewise a sharp
and a two-edged sword:
7 To plague the heathen and correct
the people with their hands:

To bind their stately kings in chains,
their lords in iron bands:
8 To execute on them the doom
that written was before:
This honour all his saints shall have;
praise ye the Lord therefore.

PSAL. 150. N.

YIELD unto God the mighty Lord
praise in his holiness;
And in the firmament of his
great pow'r praise him no less.
2 Advance his Name, and praise him in
his mighty acts always;

The END of the PSALMS.

According to his excellence
and greatness give him praise.
3 His praises with the princely noise
of sounding trumpets blow;
Praise him upon the viol, and
upon the harp also:
4 Praise him with timbrel and with flute,
organs and virginals,
With sounding cymbals praise ye him,
praise him with loud cymbals.
5 Whatever hath the benefit
of breathing, praise the Lord,
To praise his great and holy Name:
agree with one accord.

VENI CREATOR.

COME, Holy Ghost, eternal God,
proceeding from above,
Both from the Father and the Son,
the God of peace and love:
2 Visit our minds, and into us
thy heav'nly grace inspire;
That truth and godliness we may
pursue with full desire.
3 Thou art the very comforter
in all grief and distress:
The heav'nly gift of God most high,
which no tongue can express:
4 The fountain and the living spring
of joy celestial;
The fire so bright, the love so sweet,
and unction spiritual.
5 Thou in thy gifts art manifold,
whereby Christ's Church doth stand;
In faithful hearts writing thy law,
the finger of God's hand.
6 According to thy promise made,
thou givest speech with grace;
That through thy help God's praises may
resound in ev'ry place.
7 O Holy Ghost, into our souls
send down thy heav'nly light;
Inflame our hearts with fervent love
to serve God day and night.
8 Our weakness strengthen and confirm,
which feeble is and frail,
That neither devil, world, nor flesh
against us may prevail.
9 Our enemies put far from us,
and help us to obtain
Peace in our hearts with God and man,
the best and truest gain:
10 And grant, O Lord, that thou being
our leader and our guide,
We may escape the snares of sin,
and never from thee slide.
11 Such measures of thy pow'rful grace
grant, Lord, to us, we pray;
That thou may'st be our Comforter
at the last dreadful day.
12 Of strife, and all dissention, Lord,
do thou dissolve the bands,
And knit the knots of peace and love
throughout all christian lands.
13 Grant us the grace that we may know
the Father of all might;

That we of his beloved Son
may gain the blissful sight:
14 And that we may with perfect faith
always acknowledge thee;
The Spirit of Father and of Son,
one God in persons three.

*The Song of S. Ambrose, called
Te Deum.*

WE praise thee, God, and thee con-
the only Lord to be; (fefs
And as eternal Father all
the earth doth worship thee.
2 To thee all Angels cry, the heav'ns
and all the powers therein;
To thee incessantly do cry
Cherub and Seraphin.
3 O holy, holy, holy, Lord,
of Sabaoth Lord the God;
Through heav'n and earth thy praise is
and glory all abroad. (spread
4 Th' Apostles glorious Company
yield praises unto thee;
The prophets goodly fellowship
praise thee incessantly.
5 The noble and victorious host
of martyrs sound thy praise;
The holy Church throughout the world
acknowledge thee always.
6 Father of endless Majesty
they do acknowledge thee;
And Christ thy honourable, true,
and only Son to be;
7 The Holy Ghost the Comforter:
of Glory thou art King,
O Christ, and of the Father art
the Son everlasting.
8 When sinful man's decay in hand
thou tookest to restore,
To be inclos'd in virgin's womb
thou didst not, Lord, abhor.
9 When thou of death hadst overcome
the sharpness through thy might,
Heav'ns kingdom thou didst open set
to each believing-wight.
10 In glory of the Father thou
dost sit on God's right hand:
We trust that thou shalt come our
our cause to understand. (Judge,
11 Lord, help thy servants whom thou
bought with thy precious blood; (hast

And in eternal glory set
them with thy saints most good.
12 O Lord, do thou thy people save,
bless thy inheritance;
Lord, govern them we pray thee, and
for ever them advance.
13 We magnify thee day by day,
always world without end;
And do adore thy holy Name:
vouchsafe us to defend
14 From sin this day: have mercy,
have mercy on us all; (Lord,
And on us, as we trust in thee,
Lord, let thy mercy fall.
15 O Lord, I have reposed all
my confidence in thee;
Therefore let no confounding shame
my portion ever be.

The Lord's Prayer, or Pater-noster.

OUR Father which in heaven art,
Hallowed be thy Name;
Thy kingdom come; Thy will be done
in earth, even as the same
2 In heaven is. Give us, O Lord,
our daily bread this day;
As we forgive our debtors, so
forgive our debts we pray.
3 Into temptation lead us not,
from evil keep us free;
For kingdom, power, and glory is
thine to eternity.

Gloria Patri.

To Father, Son, and Holy Ghost,
all glory be therefore;
As in beginning was, is now,
and shall be evermore.

Another.

To Father, Son, and Holy Ghost,
immortal glory be;
As was, and is, and shall be still,
to all eternity.

As Veni Creator.

All glory to the Trinity,
that is of mighties most,
To God the living Father, and
the Son and Holy Ghost;
As it hath been in all the time
that hath been heretofore,
As it is now, and so shall be
henceforth for evermore.

A T A B L E O F T H E P S A L M S.

A Psalm
ALL laud and praise with heart 30
 All people hearken and give ear 49
 Attend my people to my law 78
 Among the princes men of might 82
 All people that on earth do dwell 100

B
 Be light and glad, in God rejoice 81
 Blessed are they that perfect are 119
 Blessed art thou that fearest God 128
 Behold and have regard 134
 Blest be the Lord my strength 144

D
 Do not, O God, refrain thy tongue 83

E
 Except the Lord the house doth build 127

G
 Give to the Lord, ye potentates 29
 Grudge not to see the wicked men 37
 Great is the Lord, 48
 God, save me for thy holy Name 54
 Give praises unto God the Lord 105
 Give thanks unto the Lord our God 107
 Give laud unto the Lord 148

H
 Help, Lord, for good and godly men 12
 How long wilt thou forget me, Lord 13
 Have mercy on me, Lord, after 51
 Have mercy, Lord, on me I pray 56
 Have mercy on us, Lord 67
 How pleasant is thy dwelling place 84
 He that within the secret place 91
 Hear thou my pray'r, O Lord, 102

I
 Incline thine ears, O Lord, and let 5
 In God the Lord I put my trust 11
 In trouble and adversity 20
 I lift my heart to thee 25
 I will give laud and honour both 34
 I said, I will look to my ways 39
 I waited long and sought the Lord 40
 Judge and defend my cause, O Lord 43
 I with my voice to God did cry 77
 It is a thing both good and meet 92
 In God the Lord be glad and light 100
 I mercy will and judgment sing 101
 In speechless silence do not hold 109
 I love the Lord, because the voice 116
 In trouble and in thrall 120
 I lift my eyes to Sion hill 121
 I did in heart rejoice 122

L
 Lord, in thy wrath reprove me not 6
 Lord, keep me, for I trust in thee 16
 Lord, be my judge, 26
 Lord, plead my cause against my foes 35
 Like as the hart doth pant and bray 42
 Let God arise, and then his foes 68
 Lord, give thy judgments to the King 72
 Lord, bow thy ear to my request 86

Psalm
 Lord God of health, the hope and stay 88
 Lord, unto thee I make my moan 130
 Lord, save me from the evil man 140
 Lord, hear my prayer 143

M
 My shepherd is the living Lord 23
 My heart doth take in hand 45
 My soul to God shall give good heed 62
 My Lord my God, in all distress 71
 My soul, give praise unto the Lord 103
 My soul, praise the Lord 104
 My soul, praise thou the Lord always 146

N
 Not unto us, Lord, not to us 115
 Now Israel 124

O
 O Lord, how are my foes increas'd 3
 O God that art my righteousness 4
 O Lord my God, I put my trust 7
 O God our Lord, how wonderful 8
 O Lord, give ear to my just cause 17
 O God, my strength and fortitude 18
 O Lord, how joyful is the king 21
 O God, my God, wherefore dost thou 22
 O Lord, I put my trust in thee 31
 Our ears have heard our fathers tell 44
 O Lord, consider my distress 51
 O God, give ear and speedily 55
 O Lord, thou didst us clean forsake 60
 O God, my God, I early seek 63
 O Lord, unto my voice give ear 64
 O God, to me take heed 70
 O God, the Gentiles do invade 79
 O Lord, thou dost revenge all wrong 94
 O come let us lift up our voice 95
 O sing ye now unto the Lord 98
 O God, my heart prepared is 108
 O all ye nations of the world 117
 O give ye thanks to God the Lord 118
 O thou that in the heav'ns dost dwell 123
 Oft they, now Israel may say 129
 O Lord, I am not puffed in mind 131
 O what a happy thing it is 133
 O praise the Lord, praise ye his name 135
 O laud the Lord benign 136
 O Lord, thou hast me try'd 139
 O Lord, upon thee do I call 141

P
 Put me not to rebuke, O Lord 38
 Praise ye the Lord, for he is good 106
 Praise ye the Lord, for he is good 136
 Praise ye the Lord, for it is good 147

R
 Regard, O Lord, for I complain 61
 Remember David's troubles, Lord 132

S
 Send aid and save me from my foes 59
 Save me, O God, and that with speed 69
 Sing ye with praise unto the Lord 98
 Such as in God the Lord do trust 135
 Sing ye unto the Lord our God 149

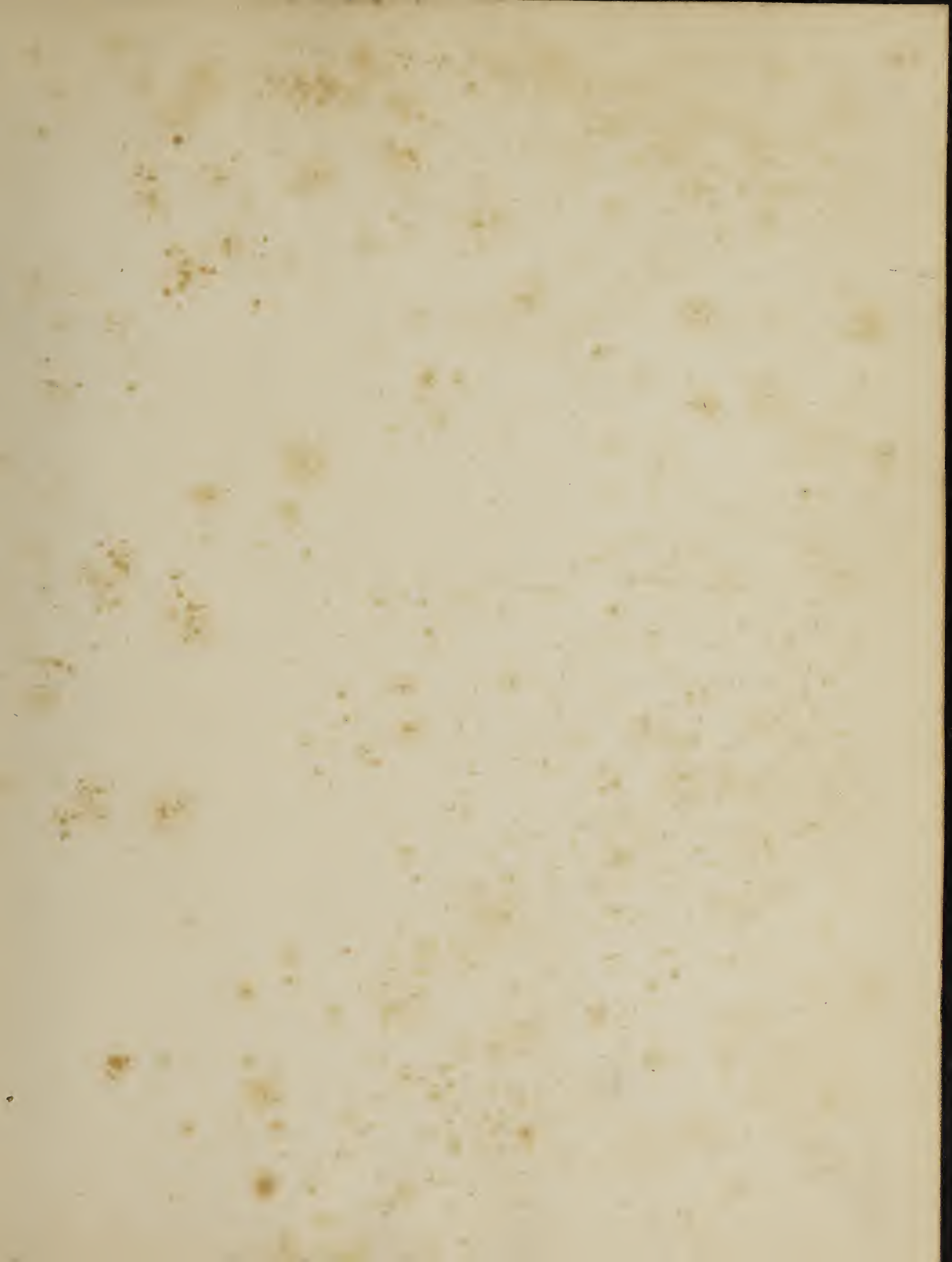
T Psalm
 The man is blest that hath not lent 1
 There is no God, do foolish men 14
 The heav'ns and firmament on high 19
 The Lord is only my support 23
 The earth is all the Lord's. 24
 The Lord is both my health and light 27
 Thou art, O Lord, my strength 28
 The man is blest, whose 32
 The wicked by his works unjust 36
 The man is blest that doth provide 41
 The Lord is our defence and aid 46
 The mighty God 50
 The God of gods, the Lord 50
 The foolish man within his heart 53
 Take pity for thy promise sake 57
 Thy praise alone, O Lord, doth reign 65
 Truly the Lord is very good 73
 To thee, O God, will we give thanks 75
 To all that now in Judah dwell 76
 Thou shepherd that dost Israel keep 80
 Thou hast been merciful indeed 85
 That city shall full well endure 87
 To sing the mercies of the Lord 89
 Thou, Lord, hast been our sure defence 90
 The Lord doth reign, and clothed is 93
 The Lord doth reign for which 97
 The Lord doth reign, altho' at it 99
 The Lord did say unto my Lord 110
 The man is blest who God doth fear 112
 Those that do place their confidence 125
 Thee will I praise 138
 Thee will I laud, my God and King 145

U
 Unto the Lord God with my voice 142

W
 Why did the Gentiles tumults raise 2
 With heart and mouth to thee, 9
 What is the cause that thou, O Lord 10
 Within thy tabernacle, Lord 15
 Why dost thou tyrant boast abroad 52
 Why art thou, Lord, so long from us 74
 With heart I do accord 111
 When Israel by God's command 114
 When that the Lord 126
 When we did sit in Babylon 137

Y
 Ye righteous in the Lord rejoice 33
 Ye people all with one accord 47
 Ye rulers that are put in trust 58
 Ye men on earth in God rejoice 66
 Ye children which do serve the Lord 113
 Yield unto God the mighty Lord 150

These are at the end of the Psalms.
Veni Creator, &c.
The Song of S. Ambrose, called Te Deum.
The Lord's Prayer.
Gloria Patri.





B-2

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